

The Vriddhichandraji Saraswati's Publication.

Volume II

LIGHT OF THE SOUL

"HIDĀYA PRADIPĀ."

Sanskrit text with Gujarati and English
translation, and short grammatical and
explanatory notes in English

by

SHAH MOTILAL, MULJIBHAI

Honorary Secretary, Vriddhichandraji Jain Sabha

SECOND EDITION

published

by

The Vriddhichandrajee Jain Sabha,

BHAVNAGAR.

1917

In "Saraswati" Printing Press-Bhavnagar

ક્રાંતિ અપતર સનેને લુંદરી લડાઈમાં.

અનુષ્ઠાન

Work is Worship.

અનુષ્ઠાન

Duty is Deity.



LALLUBHAI MOTICHAND MEHTA, B.A., LL.B
(1890 - 1912)

DEDICATED
to
The revered memory
of the late
Mr Lallubhai Motichand Mehta,
B. A., LL. B.
Judge Bhavnagar State
as
An humble token of esteem and admira-
tion for his lofty ideals
by
V J Sabha.

By anger, fear; and avarice deluded,
Men do not strive to understand themselves,
Nor ever gain self-knowledge. One is proud
Of rank and plumes himself upon his birth,
Contemning those of low degree; another
Boasts of his riches, and despairs the poor;
Another vaunts his learning, and despising
Men of less wisdom, calls them fools; a fourth
Piquing himself upon his rectitude,
Is quick to censure other people's faults.
But when the high and low, the rich and poor,
The wise and foolish, worthy and unworthy,
Are borne to their last resting-place—the grave—
When all their troubles end in that last sleep,
And of their earthly bodies nought remains,
But fleshless skeletons—can living men
Mark difference between them, or perceive
Distinctions in that dust of birth or form?
Since all are, therefore, levelled by the grave
And all must sleep together in the earth—
Why, foolish mortals, do ye wrong each other?

—“*Mahabharata*”—

PREFACE

No preface is needed to this little book, because the title itself is a sufficient recommendation for its careful perusal by the public without my words of introduction from me, yet, following the usual practice, I venture to say a word or two about this work.

As is generally the case with many an ancient Indian poet, nothing is known about the author of this work. This work enunciates the principles of high rectitude, and truth ordained in the Jain Holy texts, yet, they are common to almost all the systems of philosophy and codes of ethics. It offers salvation to all human beings irrespective of caste, creed, colour, nationality or sex. It begins with offering obeisance to spiritual knowledge, which by fire of contemplation, unfolds divine truths as to the infinite and the innumerate by purging the causes of wrong knowledge. It then refers to the method of attaining true happiness, by the eradication of the

bondage of Karma, which means the annihilation of intoxicating energies such as delusion, lust, anger, pride and their instrumental causes which impair the natural qualities of the Soul. The author rightly condemns the so-called ascetics, who are fondly attached to worldly enjoyments, and deservedly eulogises only those who have secured right knowledge, right belief and right conduct. He prefers the study of a single verse, illuminating the path of truth to the study of a number of books with vulgar topics and trivial observations. He recommends the conquest of the ungovernable mind as a sure means of true knowledge. He refers to the superiority of happiness, derived from spiritual trance and quietude of mind over the sovereignty of the three worlds. He highly appreciates and draws a glowing picture of perfect happiness, which ascetics or laymen, who have renounced the world in toto would enjoy and which transcends the blissful joy and high powers derived from Siddhis, Samadhis, and Yogas, which prove a hindrance, being liable to

wrong use if they are constantly practised with selfish motives This lofty virtue of dis attachment he propounds in verses which are at once beautiful, instructive and impressive

I gratefully acknowledge my indebtedness to the revered Mum Maharnja Vidyavijayjee, the learned disciple of His Holiness the Shastravisharada VijayaDharma Suriji whose chief object is the dissemination of knowledge and amelioration of human beings He was graciously pleased to render the verses in Gujarati and to suggest the utility of the English version

My sincere thanks are due to Mr Tribhuvandas K Trivedi, Nauh Diwan Bhavnager State, for his suggestions while the book was passing through the press, and also to Prof. H B Bhide, M A, LL B who took great pains in comparing the English translation with the original Sanskrit text and making useful suggestions, and to Mr Motichand J Mehta for his great help in preparing the English translation and notes and also to Mr V K Patel, M A for going through proofs.

Following the kind advice of the Naib⁷
 Dewansahab, a short life-sketch of Mr Lallubhi
 Motichand Mehta, B. A; LL. B. is appended.
 I am greatly indebted to Prof. Tribhovandas
 P. Trivadi, M. A. LL. B. for preparing the sketch
 at my request and to Mr Gulabrai G. Desai,
 B. A; LL. B. for his valuable suggestions and
 advice in connection with the same

There remains only the pleasing duty to
 express my deep gratitude to the Hon. Mr
 Lallubhai Samaldas Mehta, C. I. E. for his
 kind favour of a foreword.

My thanks are also due to the authors of the
 books:—Jainism, Naya-Karika and Hridaya
 Pradipa of Jain Dharma Prasaraka Sabha.

I specially owe a deep debt of gratitude to
 the Vriddhichandrajee Jain sabha, under whose
 auspices, I am enabled to undertake this humble
 work in consonance with its praise-worthy
 object of disseminating knowledge as widely as
 possible, and to Mr Ratilal G. Vohra, the Joint
 Secretary, for his kind encouragement.

Bhavnagar }
 Date 11-6-1917 } Shah Motilal Muljibhai

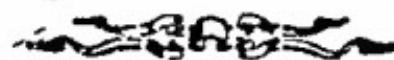
Preface to the Second Edition

At the suggestion of my friends on account
of the deserving appreciation of the book by
the public and the press, and its speedy and imme-
diate sale, this second edition is undertaken.

Select opinions are added in the end

M M Shah

FOREWORD



(By The Hon Mr Lalubhai Samaldas
Mehta, C I E)

It is a singular testimony to the excellent qualities both of the head and heart of the late Mr Lallubhai Motichand Mehta that Mr Motilal M Shah, the translator of a well-known work on Nirguna, should have thought it fit to connect that young man's name with his work. As a school friend of Mr Motichand I was interested in the growth and educational progress of his son, and it was a pleasure to see the son proving superior even to the father. When his friends chaffed the father on this, he felt more proud of the boy in accordance with the proverb, 'पुत्रादिष्ट पराजय' Owing chiefly to hard work, Mr Lallubhai's health broke down and the nervous strain led to constant attacks of head-ache. It was during one of such severe attacks accompanied by fever that

I was able to see the generous, altruistic nature of Mr. Lallubhai. A few students appearing for the B. A. were staying with me, and one of them was unfortunately unable to read much owing to some trouble with his eyes. Just at the examination time Lallubhai had one of his usual attacks and he was ordered by the doctors to give up the idea of appearing for his examination. The disappointment was very great and yet Lallubhai instead of feeling morose and sullen, helped his colleague by reading to him the books of his optional subject which was different from Lallubhai's. An ordinary person would have taken the loss of one year-and Lallubhai could then ill afford to lose one year-so much to heart that he would hardly have been able to do any work at the time, but to do regular work of an unselfish nature in a subject unknown to him and abstruse required a noble, heroic soul, and I then saw for the first time that Lallubhai's soul was such a one.

I have a very vivid recollection of one of my

last interviews with the departed young man. Under strong medical advice in Bhavnagar, he had to be brought to Bombay, although he was in a very weak condition and it was half feared that he might succumb on his way to Bombay. I saw him soon after his arrival, and though he was very much exhausted, he received me with a smile on his face. He took the proposal of having an operation performed on him, in the spirit not of resignation only, but of cheerful submission to the will of the Almighty. I saw him soon after he was out of the effects of the chloroform, and I shall never forget the calm and cheerful face of the patient as he replied to my inquiries after his health, which showed that he had made his peace with his God, and was prepared to face the future in a spirit of willing submission to the Highest Will. We all hoped for the best at that time, but fates willed it otherwise, and while the family were to lose one of their illustrious members, and his friends a genial, courteous companion, the State was

to lose by his death the services of the young, capable, intelligent officer, who it was expected would be able to rise to the highest rung of the ladder in his department by his loyal services to the State and the people. The disconsolate father tried to keep himself up as he owed a duty to his grandson who was a brilliant boy. That comfort was also denied to Mr. Motichand, whose only solace now lies in his genuine deep Faith in the Teachings of his Religion.

Lalubhai Samaldas.



A short biographical Sketch* of Mr. Lallubhai
Motichand Mehta, B A, LL B

(By Mr T. P Trivedi, M A, LL B
Professor, D. J Sind College)

" Not to no end he lived, though short his day,
Not fruitless all those weary weeks of pain,
Early matured for heaven, he pass'd away,
Nor death he dreaded, when to die was gain "

—Thomas Hill—

* It is one of the saddest names of fate for me that at a time when I should have expected to enjoy the pleasurable company of my dear friend Lallubhai, and to derive the benefit from his cheerful conversation and sage counsel, I am called upon to discharge the sorrowful duty of writing down a biographical sketch of his short but noteworthy career. In preparing this slight sketch of a grievously short but highly illustrious career, I have derived considerable information from the members of the family of the deceased, and much valuable assistance from the opinions regarding Lallubhai's character given by men of high respectability and position in life. The extracts from some of these opinions are printed at the end of this sketch. I am

"The highest object of life we take to be, to form a manly character, and to work out the best development possible of body and spirit-of mind, conscience, heart and soul. This is the end; all else must be regarded as the means. Accordingly, that is not the most successful life in which a man gets the most pleasure, the most money, the most power or place, honour or fame, but that in which a man gets the most manhood, and performs the greatest amount of useful work and of human duty."

--Smiles--

Mr. Lallubhai M. Mehta was born in Bhavnagar on the 19th October, 1880. He belonged to a highly respectable and ancient Jain family which has made Bhavnagar its home ever since its migration to this place from Palitana, more than a hundred years ago. Mr. Motichand, the father particularly obliged to the Hon. Mr. Lalubhai Samaldas Mehta, C. I. E. and to Mr. Gulabrai G. Desai, B. A; LL. B. the leading pleader of the Bhavnagar Bar, for the keen interest which they have taken in this sketch while it was getting ready, and for their valuable suggestions and advice.

of Lallubhai possesses all the qualities which go to make a successful pleader, and had he only chosen to accept Law as his profession after passing his Law Examination in 1894, he would have, by this time, made his name as one of the foremost pleaders of the Bhavnagar Bar, but circumstances willed it otherwise, and he decided to spend his life in the less boisterous and lucrative but more unassuming and sacred profession of a school master.

From his very childhood Lallubhai gave promise of a distinguished after career, and his germinial qualities found a congenial field for rapid development under the fostering and guiding care of the father, who spared no efforts on behalf of his beloveds. The child rapidly picked up his lessons in elementary education nor was the religious education of the boy neglected and the precocious young student at a very early age, imbued all the religious ideas and practices of the family. After an uninterrupted and brilliant career first at the Local Gujarati School and subsequently at the Alfred High

School, Bhavnagar, Lallubhai passed his Matriculation Examination in 1897. The Previous and Intermediate Examinations were passed from the Samaldas College in 1898 and 1899 respectively, and Lallubhai succeeded in securing a college scholarship on account of his high rank at the Previous Examination. By his successful career, obliging manners, good behaviour towards his fellow-pupils and obedience and respect towards superiors, he won the love and good will of all he came in contact with. The professors of the College under whom he studied had a very high opinion of his attainments and general capacity as a student.

But the brilliant academic career of Lallubhai was unfortunately greatly interfered with owing to his serious illness when he was a student in the B. A. class. Inspite of every possible care and expert medical advice, the illness persisted in its course and all idea of study had to be abandoned for some time. Mr. Motichand, on account of his sweet and obliging nature and winning manners, has been able to build up a

very vast and enviable circle of intimate friends from amongst persons, belonging to the official and professional classes Some of these belonged to the highest social status and on account of their sympathy for the family they sent pressing invitations to Lallubhai for a change of air In response to the wishes of the sympathisers, Lallubhai stayed for some time as a member of the family with Mr Manishanker G Bhatt, B A, LL B then Dewan of Mangrol with Mr Panachand J Mehta, B A (Deputy Assistant Political Agent) at Rajkot, the late Mr Muljibhai K Mehta, L C E & Assistant Engineer R G J P Railway) at Jetalsir, with Mr Khaldus K Sheth (then Judge) at Jetpur When Lallubhai went to Bombay in 1904 for his B A Examination, the Hon Mr Lalubhai Samaldas noticing his ill health, pressingly detained him for more than a month for the improvement of his health and kindly made all arrangements for medical aid The enlightened company of these gentlemen had a very elevating effect on the formation of his character Needless to say, that all these gentlemen did their very

best on behalf of the patient and studiously attended to all his wants with more than paternal solicitude. The good effect of their kind efforts was gradually obvious, for Lallubhai considerably improved in health, resumed his studies and successfully passed the B. A. Examination in 1905.

Lallubhai had natural aptitude for legal study as he had inherited all the qualities of a sound lawyer. After passing his B. A. Lallubhai naturally thought of prosecuting his studies for the LL. B. Examination. His Highness, Maharaja Sir Bhavsinhjee, K. C. S. I. was graciously pleased to confer upon him a scholarship of Rs. 20 per month as a special case. Lallubhai joined the Government Law Class in January 1906. He found the study of Law highly congenial to his temperament and successfully passed the final LL. B. Examination in 1907 at the very first attempt.

Immediately after passing his Law Examination Lallubhai was placed by his father under Mr. L. A. Shah, M. A; LL. B. (now the Hon. Mr.

Justice Shah) with the view of gaining some insight into the actual working of the Bombay Law-Courts. At the request of his father he was also allowed by Mr G. R. Lowndes Barrat-Law (now the Hon. Mr. Lowndes, the official member of the Supreme Council) to attend to some of his cases. While he was merrily passing his time in the enlightened company of these legal luminaries and of other learned members of the Bombay Bar, attending the High Court and strengthening and consolidating his legal knowledge, His Highness the Maharaja Sahib of Bhavnagar was pleased to appoint him in May 1908 to the post of an attache to the Chief Judge. While yet a probationer in the Judicial Service, Lallubhai was temporarily entrusted with the onerous duties of the City Magistrate and he succeeded in securing the good wishes of the people and high opinion of his superior officers. Lallubhai afterwards served in the capacity of a Judge at Lilia, Umnala and Botad. He studied and grasped the facts of all the cases with great penetration and deep insight. The higher judicial Officers

of the State have, one and all, borne testimony to his high qualities as a fearless, independent and upright judge.

Lallubhai was easily accessible to the people and he took part in various local activities started for their moral, intellectual and social progress. He performed the opening ceremony of the English School at Umarala in 1912. Subsequently when the school was handed over by its founders to the state authorities for management Mr. Kaushikram V. Mehta, B. A. the Director of State Education, Bhavnagar, referred in very appreciative terms to the help and guidance which the school had received from Lallubhai. Even to this day the school is closed on the anniversary of his sad death in the memory of the departed promoter of the institution. When in 1912 the province was in the throes of a severe famine, Lallubhai personally attended to many of the famine relief measures in his own local area. In short he rendered himself very popular owing to his generous and obliging nature, untiring energy and devotion to duty.

Now we come to the last and most unfortunate phase of his short but glorious career. In the month of August 1912 Lallubhai was once more attacked by a serious illness and though all that was humanly possible to secure a cure, was done, the life could not be spared. All the friends and sympathisers of the deceased and of his father tried their hardest in securing medical advice and rendered valuable services out of sheer love for the family and the personal interest they took in Lallubhai's speedy recovery. Sheth Rattanjee Virji, on coming to know that Dr Burjorjee (the retired Chief Medical Officer, Bhavnagar) recommended the patient for a change of air, very generously placed his fully furnished bungalow at the disposal of the family. The officers of the State as well as the leading citizens visited the family from time to time studiously anxious to know how the patient was faring. Even Their Highnesses the Maharajah-Saheb and the Mahrani-Saheb of Bhavnagar were gracious enough to call upon the family several times and they generously placed expert medical advice at the disposal of the

patient. His Highness the Maharaja Saheb was also kind enough to send for the services of W. M. Major. Houston M. B. D. P. H. Agency Surgeon, Kathiawar and to order a medical officer of the State to accompany the patient to Bombay. No words can adequately express the most sincere gratefulness of the family for all that His Highness, who is so well known for his kindness and generosity, was pleased to do on behalf of the patient. But in spite of all these efforts the illness went on increasing and Lallubhai had to be removed to Bombay, where he was, at the pressing request of Mr. Motichand G. Kapadia B. A; LL. B, Solicitor lodged and nursed in his own house. Sheth Narottamdas Bhanjee, Mehta Chatrabhuj Bhaichandbhai, the Hon. Mr. Lallubhai Samaldas C. I. E. and the Hon. Mr. Justice L. A. Shah and others had the kindness to call upon the patient from time to time and to inquire about his health. The highest medical authorities were consulted and their advice was availed of. Finally a surgical operation was performed by Colonel A. Street M. B. I. M. S.

Senior Surgeon, but all this unfortunately proved of no avail. The cruel hand of Death ultimately triumphed and Lallubhai succumbed to his mortal illness on 4th December 1912.

The funeral ceremony of the deceased was attended by a host of friends and sympathisers. Condolence letters and telegrams from highly eminent personages poured in very large numbers. The Maharajah of Marwar, the leading citizens of Botad, Sihor and Bhavnagar, all the officials of the State as well as Mr Rauchhoddas V Patwari (Dewan of Gondal), Sheth Jambudas Bhagubhai of Ahmedabad and others were good enough to personally call upon the family and to express their sorrow for the sad bereavement.

Lallubhai's marriage had taken place in 1894. He died leaving behind him his aged parents, widow, son and daughter to mourn his loss. But it is an additional instance of the cruel irony of fate that only son of the force of man can meet death,

passed away, leaving the whole family engulfed in sorrow and lamentation. This boy was of a highly precocious nature and intensely religious in his temperament from his very young age. May his soul rest in peace.

Thus was abruptly terminated in its very prime a distinguished career which was giving distinct promise of its future greatness. Lallubhai can not be said to be a great man in the sense in which the term is ordinarily used; nor was he a very rich man; nor was it his lot to serve in the capacity of a very high officer of the state owing to the premature and sudden termination of his career; he led an extraordinarily simple life. But it is these simple lives that really count in this world. One notable characteristic which Lallubhai possessed in a remarkable degree, was his organizing capacity. He was invariably entrusted with some organisation work on the occasions of the various College Social Gatherings. When studying for his B. A. Examination in the Bhavnagar Jain Boarding, the junior students looked to him

for help and guidance in all cases of difficulty, in fact he did the informal work of the Superintendent of the Boarding while prosecuting his studies. He was equally enthusiastic in the management of the Lalbagh Boarding House, when he was studying there for the LL.B Examination. He also took an active part in all communal activities. When the 6th Jain Shvetamber Conference was held in Bhavnagar, he purposely came some days earlier from Bombay and did a good deal of active work in organizing and training the corps of Volunteers in conjunction with Sheth Natotandas Bhanjee, a highly energetic citizen of Bhavnagar.

In spite of such varied activities, Lalubhai was very unassuming and modest in his demeanour. When he passed the LL.B Examination, it was with great difficulty and after a weary waiting of no less than six months that he could be persuaded to accept an address from the Jain Dharma Prasarak Sabha. The presentation of this address was presided over by Mr Tribhovandas K. Trivedi then acting Dewan Sheth Mansukhbhai Bhagabhi, Sheth Chimanlal Lalbhai the Nagarbhet

of Ahmedabad and other Jain luminaries graced the occasion with their valuable presence. Effective and highly eulogistic speeches referring to Lallubhai's qualities of head and heart were made by Messrs. Kunvarji Anandjee, Muljibhai and many others. Lallubhai gave a fitting reply in his characteristic humble manner, stating that such addresses were best given not at the beginning of a man's career but at the end of his career, that he looked upon the address as enormously increasing his responsibility in life and that in the present case his responsibility would be all the greater, as the address was delivered within the sacred precincts of the Jain temple before the inspiring presence of Gods.

Lallubhai used to hold very strong and enlightened views on some of the social usages of the present age. He used to condemn the custom of early marriages, saying that it shattered the youth and spoiled the manhood of society. He was a very staunch advocate of foreign travel and used to deplore the backward state of the female education. But while ardently longing for the welfare of his countrymen, he never allowed himself to indulge in any excesses of either opinion

or actions, but was always moderate in his views and he strongly deprecated mischievous clamours. He was for adopting the line of least resistance and for carrying as far as possible, the representatives of the orthodox party with him in matters of social reforms, moreover he disliked the idea of all reforms being introduced according to the western views of social reforms. He had a proper regard for some of social and religious institutions of his caste and country and so, he always had an eye to the unsullied maintenance of the good parts thereof. He was in short for reconstructing society on the ancient basis of social and moral culture as also on the firm foundation of plain living and high thinking. His opinions, therefore obtained a careful and favourable hearing from the *ekleis-* and had he lived longer, he would have succeeded in promoting the cause of social and religious reforms in a very satisfactory manner.

Lallubhu was also of a very joyful disposition and sweet manners. He treated with uniform kindness and courtesy the members of the Bar, appearing before him. With all this he was intensely practical in his ways and actions, and it was always a pleasure to learn his advice on

all matters of difficulty. His superior officers all liked him for his sound legal acumen and able penetration into the facts of all the cases which came before him for hearing.

In fact it may be said without any exaggeration that the deceased possessed in a very high degree all the following qualities of an eminent judge mentioned by Chapman and Shirley:—

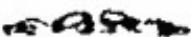
“ A judge—a man so learn'd,
 So full of equity, so noble, so notable;
 In the process of his life so innocent;
 In the manage of his office so incorrupt;
 In the passages of state so wise; in
 Affection of his country so religious;
 In all his services to the king so
 Fortunate and exploring, as envy
 Itself can not accuse or malice vitiate. ”

Had Providence spared him, Lallubhai would have gradually risen to a very high position in the Bhavnagar State; but all our expectations have been cruelly frustrated and the only service we can now render to the deceased is to pray that his kind and benign soul may rest in everlasting Peace.

T. P. Trivedi.

Appendix

Lallubhai as others knew him.



(The following extracts from the opinions of some of the highest Officials and other respectable persons will give some idea of the high esteem in which Lallubhai was held by these gentlemen)

* * * * *

“તમે એને ગોદવારી પોતી ભણુંનેથ અને એ વભાડે પોત્યા મુજબ
રત હતુ દર્શાવી નોકરીમા સાખલ થયા પછી એને ને પદલા પણ
હુ એને મળેતો તારે એનુ સાચાન્ય પ્રિય લાગે એતુ મને બાગેલુ.
છમગળાની મારી સુમારી વખતે એમને ત્યા ન્યાયારીતા વર્ણિ એ
દવા તારે ન નળેતો અને મને લાગેનુ ને એ છન્દતા રદ્દા દોષ
તો જરૂર અભની વિદ્યા એમની પ્રગાહીનતા વધા સાચાન્ય અને ગ્રાફિ-
નથી મારે દાનાં એ ગડતુ ”

* * * * *

—Sir, Pribhashanker Dulpramji Pattani,
K. C. I. E



* * * . * * *

" I had noticed that Lallubhai possesses besides many other virtues, balance of mind which will stand him in good stead wherever he is."

* * * . * * *

—Panachand J. Mehta, B. A.
(Deputy Asst. Pol. Agent.)

—~~2/2~~

* * * . * * *

" I hear a small pamphlet embodying some of the principles of the Jain philosophy is under preparation by Mr. Motilal M. Shah, and that it is proposed to dedicate the same to your son the late Mr. Lallubhai Motichand Mehta. If this be a fact, I should like to suggest to the author that a short sketch of the life of the deceased, might be inserted in the book along with the dedication. That is the only tribute we, who are left behind to mourn his loss, can offer to one whom we loved and admired. I do not mean to say that the soul of the departed needs from us physical recognition of this nature in his post-mortem existence."

* * * . * * *

" The reason why I make the suggestion above referred to, is that it is our duty to discharge the

debt we owe to the deceased for his short stay with us. There is also an additional reason why we should do this. A short sketch of his life thus placed on record will be a source of solice to relatives and friends alike and it will supply materials for guidance to those who desire to tread in the footsteps of the deceased." * * * * " I know

more of his inner side while he entered the state service as a judge and came in closer contact with me in his official life. He possessed a very sound knowledge of Law but the thing I admired in him the most was his higher side. We met very often and I always found him amiable and courteous. By his broad-minded sympathy he rendered himself very popular as a judge and was well spoken of by his immediate superiors. With all these traits, he was unassuming so much so that to outsiders he appeared a little over-modest but this impression disappeared on a closer acquaintance. Had Providence spared him I am sure he would have distinguished himself in many spheres of his life's activities." * * *

—Trib'owandas K. Trivedi,
(Nub Dewan, Bhavnagar.)



* * * * *

"I have the mournful pleasure of placing on record my high opinion of the promising character and ability of your late son Mr. Lallubhai Motichand Mehta. Throughout his college career he displayed a steady and intelligent application to studies, was sweet-tempered towards his brother students and paid implicit obedience to his professors. And what little I saw of him after his success at the LL. B. Examination also led me to the view that he would develop into an impartial officer and a pure-minded gentleman. His loss must have been indeed a heavy blow to you and to your family. I would only have you remember that those whom the Gods love die young."

—K. J. Sanjana, M. A.

(Principal, Samaldas College)



" I knew Mr. Lallubhai Motichaud Mehta perfectly well ever since he served as an attache in the Judicial Department after passing his LL. B. Examination I found him to be a promising young man & was much pleased with the way in which he studied and grasped the facts of all the cases and appeals he was asked to attend to

His manners were very sweet and suasive and above all he always tried to consider both sides of a case ably, impartially, as well as with care and circumspection

I could at once see that he had in him the makings of a good Judge and I am glad to testify my anticipations were more than fulfilled by the excellent manner in which he discharged his duties as a judge from the beginning to the end of his career His qualities of heart also were unique I am fully confident that he would have risen to the highest rung of the ladder of service without any hitch or hindrance in case Providence had spared him longer and in case the cruel hand of Death had not snatched him away from earth in the midst of a prosperous and promis-

ing career, which he was building for himself by means of high ability, strict honesty and great assiduity.

—Vithaldas M. Pakvasa;
(Chief Judge, Bhavnagar state)

દર્શનાંશુલીન

* * * * *

“આપના ચી. ભાઈ લલિબાઈના પરલોક ગમનની વાત જાણી મારા આત્માને ધણેણ જેવ થાય છે, કારણું મરનાર નોકરી પર રહેયા ત્યારે પ્રથમ મારાજ હાથ નીચે એમણે એટેગ્રીનું કામ કરેલું છે, અને તમને તેજ વખતે જણાવ્યું હતું તેમ-એમની રીતભાતશી, મીલનસારે સ્વભાવથી અને કામમાં ઉંડા ઉત્તરી અધિકારીને છીકાત કહેવાની એમની પદ્ધતિથી અને પુરેપુરો સંતોષ થતો હતો, અને મરનાર પણ મારા પ્રત્યે સારો ભાવ રાખતા હતા.”

* * * * *

“આપનો એના ઉપર અપૂર્વી ગ્રેમ હતો તેમ એને ભણાવવાને આગળ પાડવામાં તમે મુશ્કળ પૈસા વાપર્યો છે ને બંધુ અમ ઉડાવ્યો છે તે પણ હું જાણું છું તેથી આપના મનને બંધુ પરિતાપ થતો હશો તે હું સમજ શકું છું.”

Motilal T. Zattavala, M. A; LL B.
(Retired Joint Chief Judge, Bhavnagar State.)

—દર્શનાંશુલીન—

* * * * *

" I have great pleasure in stating that during the whole course of his career of school and college the one distinguishing trait that I noticed in the character of the deceased which is so rare now-a-days was that he always had a feeling of respect and reverence for his teachers and professors, without any loss of self-respect and independence of thought and action. In his behaviour towards his fellow pupils, I observed that there was a suavity of manners and a nobility of mind that greatly endeared him unfailingly to all who came in contact with him. Whether in class room or on the play ground, the purity of motives and the rigid impartiality with which his conduct was invariably marked, clearly showed the germs of the qualifications needed in a future judge and lawyer. I believe, I am quite justified in stating that the late Principal Unwalla and prof Ishant had also formed a very high opinion of his character and qualifications."

* * * * *

J S Gunbhur, B.A.

(Persian Professor, Samaldas College)



शान्तमूर्तिश्रीवृद्धिचंद्रजिगुरुभ्योनमः

LIGHT OF THE SOUL.

हृदय-प्रदीप.

—०००००— ८—

Verse 1

शङ्कादि पचविषयेषु विचेतनेषु
योऽन्तर्गतो हृदि विवेकला व्यनक्ति ।
यस्माद्वान्तरगतान्यपि चोषितानि
प्रादुर्भवन्त्यनुभव तमिम भजेयाः ॥

જહે જાન વડે છરીને જ્ઞાન એવા શાસ્ત્ર, ઇપ, રસ, ગંધ
અને રૂપરૂપી વિષયોનો વિચેક દુદ્યમા પ્રકૃટ થાય છે,
અને જહે જાનવડે છરીને જ્ઞાનબળ ચેણાએ પણુ મન્યાય
જથ્યાય છે તેવા અનુભવજ્ઞાનને લજો-પ્રાસુ કરે.

विचेतन (क્રિગતા ચેતના intelligence ખેળાર તેજુ) non-
intelligent વિવેકલા (વિવેક power from વિશ્વ to જ્ઞાનબળ, કર્તા the power) the power of disci-

mination. चेष्टितानि (चेष्टितं noun from चेष्टित p. p. of चेष्ट् to move) actions. अनुभवं Bhavanājnāna or spiritual knowledge.

Oh man! Adore that spiritual knowledge, which being well-grasped, unfolds in the heart the power of discriminating five non-intelligent objects of senses गन्ध etc, and which vividly brings before the eyes the actions of previous births.

Notes:- According to Jainism there are two ways through the medium of which knowledge can be received. They are:—(1) Direct perception or immediate knowledge (2) Inference from the facts of actual observation or records, or mediate knowledge. The first is called *Pratyaksha* including *Kevalajnāna*, *Manahparyavajnāna* and *Avadhijnāna* and the sense perception of ordinary living beings, *Matijnāna* (*Samvyavahāropratyaksha*). The second includes under it (1) the *Shruतijnāna* (2) that which is intellectually inferred.

Anubhavajnāna or *Bhāvanājnāna*, the subject matter of this verse is included within the first kind of knowledge i. e. *Pratyaksha*.

Matijnāna and *Shrutajñāna* are preparatory to this *Anubhavajñāna*, and *Anubhavajñāna* finally leads on to absolute knowledge i.e., *Kevulajñān*.

Matijnāna is generated by senses When vibrations from the external objects come in contact with senses, organs etc, in awakening in the sense organ is aroused called *Vyanjanāvagraha*. Then mind is brought into contact with them and the apprehension that follows is called *Arthāvagraha*. The next stage is *Jhā* in which the mind comprehends similarities and differences. The third stage is *Apāya* when mind concludes as to what the subject is or is not. Then the final stage is *Dhīrana* where the object concluded is repeatedly remembered.

Shrutajñāna is the knowledge got by interpretation of signs. Words are the signs of ideas. It also means the knowledge received from holy texts.

Avidhijnana is the psychic knowledge, i.e. knowledge of material things known by the soul.

directly without contact of senses. (*Vikalapratyaksha*.)

Manahparyavajnana (*Vikala Pratyaksha*) is the knowledge of the ideas and thoughts of others (Telepathy). *Kevalajnana* is the unlimited absolute knowledge (*Sakalapratyaksha*).

Constant reflections joined with the concordance of one's belief with the precepts of the holy texts and the spiritual instructors, can give him a full view of the self and objects of senses; and also enables him to know his past births and the consequences of his past actions.

Verse 2

जानन्ति केचिन्नतु कर्तुमीशाः
कर्तुं क्षमा ये न च ते विदन्ति ।
जानन्ति तच्चं प्रभवन्ति कर्तुं
ते केऽपि लोके विरला भवन्ति ॥

કેટલાક જાણે છે પણ કરવાને સમર્થ નથી, કેટલાક
કરવાને સમર્થ હોય છે ત્યારે જાણુતા નથી, પરંતુ તત્ત્વેને

જાણતા હોય અને કરવાને મગદ્દ હોય એવા કોઈક જીવનું
પ્રદૂષિત હોય છે

જીવા (noun from જીવું to be capable) able men.
ધમા (noun from ધમું to be able) able men તથ
literally the real truth Here it means the religious
principles. જિરાં rare men

Some people know religious principles, but
they are unable to put them into practice Those
people who are able to put them into practice do
not know them Rare are those people in this
world who are both able to know and put them
into practice

Notes—According to Jainism there are
three categories *jiva* (the existence of soul whose
characteristic is knowledge) conscious beings.
Ajiva (existence of matter without consciousness)
inanimate objects *Ashrama* the state in which
impure souls draw matter (Karma) towards them
Bandha the state in which impure souls incor-
porate matter with their own being *Samvara*
the state in which the influx of matter is stop-
ped *Nirvara* the state in which, matter already

in-combination with the soul is removed. *Moksha* is a state in which the removal of matter in combination with the soul is accomplished. The qualities *Punya* reward and *Papa* punishment are also added to them, thus forming nine.

The acquisition of knowledge is not the only means for the attainment of final beatitude. Religious practices (character) are as essential as the acquisition of knowledge. This could well be illustrated from the following parable of blind and a lame man. Both of them were in a forest under huge conflagration. The blind man could not see the road without fire, while the lame man could not proceed further. Accidentally they met together and by mutual assistance they could pass through the forest without any injury. As their hearty cooperation enabled them to pass through the forest without injury, so knowledge combined with religious practices is essential for salvation.

In this verse attention is drawn to three kinds of men. Some of them know all the prin-

plies but they do not follow them in practice! There are others who do things without the proper knowledge of these principles, but there are a few persons endowed with the combination of both knowledge and practice.

Verse 3.

मध्यविगत्तर्नु यस्य चित्ते
मध्यगुर्यस्य च तत्त्वेता ।
सदाऽनुभृत्या दृढनिश्चयो य-
स्तस्यैव सिद्धि र्न हि चापरस्य ॥

જ્ઞાના ચિત્તમા નાય પ્રકાણની વિદ્ધિ રોય છે, જ્ઞાના શુદ્ધ નન્યોને બલણતાણાંગા રોય છે, અને જ્ઞાને જાનુશવજ્ઞાન વડે દ્વારા નિશ્ચય કરું દેખો રોય છે. નેત્ર જીવોની સિદ્ધિ થાય છે, પીઠની નહિં

तત्त्व, (feminine noun from the p. p. of રાજ with શિ, the nasal being dropped) non attachment, dispassion જ્ઞાન (જ્ઞાનિ એ જેણિ એ જ્ઞાનેતા ઓ જ્ઞાનિ રેખ જ્ઞાનેતા) knower of real truth ભજુભળે (same as ભજુષણ) " knowledge of discrimina-

tion. सिद्धि: (feminine noun from सिद् to accomplish) accomplishment, or superhuman power.

He alone and none else, attains final emancipation, (he) whose mind is totally free from worldly attachment, whose virtuous preceptor is a knower of real truth and whose firm convictions are always based upon self-realisation.

Notes:—This verse clearly points out the means for attaining final bliss. One should abandon all desires for worldly enjoyments. He should look upon worldliness fatal to his spiritual progress. Neither pleasure nor pain, nor friends nor relatives, nor even life and death should enchain his mind. He must completely renounce all worldly attachments.

He alone deserves the name of a preceptor, who has mastered religious principles, whose conduct is quite pure with the rigid observance of the great vows ordained in the scriptures, who is ready for the good of others by thoroughly propounding scriptural ordinances, and has freed himself from attachment and aversion.

Unshakable belief and firm convictions brought on by meditative practices in conformity with spiritual precepts ordained in the holy texts One blessed with the above renunciation, and enlightened instructions from a morally elevated spiritual teacher and whose mind is so thoroughly convinced, is sure to progress towards salvation

Verse 4.

विग्रह कृपिनिरापसकुल
 दुर्खल हृदि विवेचयन्ति ये ॥
 गुप्तिरद्वापिर चेतन हि ते
 मोचयन्ति तनुयन्तयन्तिनम् ॥

આ ગરીબ અનેક પ્રકાણા સૂક્ષમ ભમૃત્યુભાર્તિ છુયોથી
 ચ્યાપ છે અને પ્રાણીઓને દુખ આપતાર છે એટુ દૂધ્યમા
 વિવેકપૂર્વાં જાતે છે તેજ પ્રાણી ગરીબાંથી કેદળાનામાથી
 ડેઢીને છોડાપવાની માંડક આત્માને છોડાવે છે.

स्त्रीं body. श्रीमित्रारम्भौ (श्रीमित्रा विद्या तत् त्वां त
 श्रीमित्रारम्भौ) full of the multitude of women

शास्त्रदं (गुरौ दं) गुरि literally means a cavern or a hole in the ground. Here it means imprisonment. चेतनं (from चित् to know) that which knows, consciousness तद्यन्तयन्त्रितम् (ततुः एव यन्ते तस्मिन् यन्त्रिते तद्यन्तयन्त्रितम्) encased in a physical frame.

Those persons surely are able to liberate their phenomenal soul which is encased in a physical frame, like one in captivity, who distinctly understand in their hearts that the body being full of the multitude of worms contributes to human miseries.

Notes:—This verse describes the composition of this human body in order to withdraw the mind from its attachment. This body of ours is but a mass of worms, humid entrails, tendons etc. - tending to decay, disease and torments, and is also like a pot of filth full of the foulness of worldly affairs and mouldering under the rust of our ignorance. Consequently it is proper for wise men to release the soul encased in it, by renouncing all attachment to it.

Verse 5

भोगार्थमेतद्दविना शरीर
 ज्ञानार्थमेतत् किल योगिना वै ।
 जाता विष चेद्रिपथा हि सम्यग्-
 ज्ञानात्ततः किं कुणपस्य पुष्ट्या ॥

આ શરીર અમારી શુદ્ધાને લોગને માટે છે અને
 ચોગીઓને જ્ઞાન અપાદન કરવા માટે છે હવે જ્ઞાનથી
 સમ્યકજ્ઞાનવડે કરીને ધર્યોના વિપયોને વિપતુઃય જાણ્યા
 છે, તહેમણે શરીરની પુણિ કરવાથી શુ ?

भगिना (Gen. plural of भगिन् from भर the worldly life and एत् a possessive termination) of worldly beings, योगिना (gen. pln. of योगिन् from शरीर and एत् the possessive termination) of them who are practising yogi, of ascetics, सम्यकज्ञानात् (सम्यग् well and ज्ञાન knowledge) from their right knowledge ઇणपस्य (इणप a dead body, it is often used in contempt to mean this body) of the body

The worldly beings look upon this body as

a means of worldly enjoyments and the yogis surely take it to be the means of absolute knowledge. When on the realisation of truth, worldly enjoyments come to be looked upon as poisonous, why care about nourishing this body ?

Notes:—This verse differentiates the stand-points with which the body is viewed by an ascetic and by a worldly man. The worldly man, infected by the poison of worldly affairs and incapable of judging for himself, derives happiness from sensual enjoyments which turn out pernicious in the end, while an ascetic turns to advantage the employment of mind and senses for the achievement of final bliss.

There is no necessity of uselessly nourishing this body when one is fully convinced, by spiritual knowledge, of the foulness of worldly objects.

Verse 6.

त्वङ्मांसमेदोऽस्थिपुरीषमृत्र—
पूर्णं नुरागः कुणपे कथं ते ।

द्रष्टा च वक्ता च विवेकरूप-
स्त्वमेव साक्षात् किमु मुद्दसीत्यम् ॥

हे आत्मन ! त्वया, भास, भेद, अधि, विद्या अने
भूत्रथी उरेला तुच्छ ऐवा आ शरीर उपर तने केम अनु-
राग उत्पन्न थाय छे ? केमके द्रष्टा वक्ता अने विवेकरूप तुज
छे छता आ शरीर उपर तु केम भाँडु पामे छे ?

त्वद्गमास पूर्णं (त्वक च मास च मेदभ अधि च पुरीप मूत्र च
त्वद्गमास मृत तेन पूर्ण तमिन् त्वद्गमासमेदोऽस्थिपुरीपमूत्रपूर्ण)
which is filled with skin, flesh, fat, bones, ordure and urine त्वा (from दृग् to see) seer, here
it means seer of truth वक्ता (from वच् to speak)
speaker, here it means the propounder of religious
truth विवेकरूप, power of discrimination

Oh soul ! Whence are you so devotedly attached to this body which is filled with skin, flesh, fat, bones, ordure and urine? you are yourself the seer of true knowledge, an eloquent propounder of religious principles and endowed with the power of discrimination Why are you then foolishly attached to worldly objects

Notes:—This verse serves as a reproach to those who are potentially endowed with the light of the truth, power of discrimination and eloquence, or to those, who appear outwardly to possess them, to abandon their attachment which prompts bodily nourishment. This body is a composition of skin, flesh, fat, ordure, and urine. It is frail in its nature. It runs fast towards its dissolution. It is repeatedly subjected to affluence and destitution, pleasure and pain and therefore one should cast off all affections for uselessly nourishing that toilsome and evanescent body, and should endeavour to enjoy perfect tranquillity acquiescing alike in wants and gains.

Verse 7.

धनं न केपां निधनं गतं वै

दरिद्रिणः के धनिनो न हृष्टाः ।

दुःखैकहेत्वत्र धनेऽति तृष्णां

त्यक्तवा सुखी स्यादिति मे विचारः ॥

अहे ! धन डेनुं विनाश पास्युं नथी अने दरिद्रिये ॥

કૃયા ધનવાન નથી થયા ? માટે હુ ખના હેતુમૂત ધનઉ પરની અતિતૃપ્તિને છાડીને ચુખી થા એજ મારો વિચાર છે-મારી સવાહુ છે

नियन death and hence destruction विचार opinion
 दृग्मेष्टहन्ता हि in the place of द्वैषमहत्वम् is better and
 more consistent as the case of हेतु must be the
 same as that of अन because it stands in opposition
 In the place of सुमी म्याइति the better variant would
 be एवी म्याइति Because then this verse would be
 brought into consistency with the preceding and
 the following verses In verses 6 and 7 भगवान् is
 being addressed as to the right course to be
 followed by him and in the verse 8 the author
 undertakes to expound it

Whose wealth is not destroyed or what poor people are not seen to have become rich ? The only cause of misery in this world is the inevitable desire for wealth I hold that you will become happy when freed from the greed for money

Notes—This verse exhibits the unsteadiness of wealth. It is reckoned as a blessing in this

world, but really it is the cause of all troubles, miseries and anxieties. It begets evils by various acts of malpractice. A rich man without blemish is rarely to be found in this world. It is replete with every kind of danger and trouble. Therefore one should cast off covetous desires and be happy. If at all it is to be rightly acquired one should engage in sinless and faultless business—activities in order to acquire wealth for his use. He should avoid such activity as would obstruct the progress of virtue. At least he should give up such trades as would involve cruelty to animals. His business must not be of an ignoble and degrading nature. The adoption of professional line must be based upon general love and fellow-feeling involving the good of others. If the money is earned honestly, the mind remains in a peaceful state and religious functions are performed in a fearless way.

Verse 8.

संसारदुःखान् परोऽस्ति रोगः
सम्यग्विचारात् परमौषधं न ।

तद्रोगदुःखस्य विनाशनाय
सच्चास्तोऽय क्रियते विचारः ॥

स सारना हुणवी पीजे डोई रोग नथी अने सम्यक्
विचारथी पीजु काई औषध नवी भाटे ते रोग अने
हु खनो नाश करवा भाके सम्यक्शाअ प्रभाषे हु भारा विचार
જग्गुपु छ

ससार (from मृ to move with सम्) mundane
existence पर higher, सच्चास्तो in conformity with
the holy texts अय क्रियते विचार here do I expound
the real truth

There is no disease more fatal than the worldly
afflictions and there is no medicine superior
to good and sound thought. In order to root out
that painful disease, I shall now expound the real
truth in conformity with the holy scriptures

Notes — This verse points out the remedy for
the removal of worldly afflictions. The succession
of births and deaths is in itself a great evil. Deadly
diseases, bred within the body, are not the
only diseases to be remedied, but there are others

which feed upon our vital breath, and make our life a cumbersome one. They overpower our mind, intellect and self-consciousness. The unfailing remedy for the removal of it is the proper reflection based upon the precepts of holy texts, because the precepts of the holy texts bring on right belief, right knowledge and right conduct.

Verse 9.

अनित्यताया यदि चेत् प्रतीति
स्तत्त्वस्य निष्ठा च गुरुप्रसादात् ।
सुखी हि सर्वत्र जने वने च ।
नो चेद्वने चाथ जनेषु दुःखीं ॥

જહેને સંસારના પદાર્થોની અનિત્યતાની પ્રતીતિ થયેલી હોય છે, અને જહેને ગુરુપ્રસાદથી તત્ત્વ નિષ્ઠા પ્રાપ્ત થયેલી છે, તે મનુષ્ય જનમાં કે વનમાં સર્વત્ર સુખી રહે છે. અને જહેને ઉપર પ્રમાણેની પ્રતીતિ અગર નિષ્ઠા થયેલી હોતી નથી તે જનમાં કે વનમાં સર્વત્ર દુઃખીજ છે.

अनित्यताया: of evanescence. प्रतीति knowledge. નિષ્ઠા firm belief. જને: [જનમધ્યે] in the company of men.

बने [निर्जनस्थने] in an uninhabited place, forest :

Really a man is happy everywhere in the midst of people or in the forest, if he has thoroughly convinced himself of the destructibility of all things; and if he is devotedly intent on higher truth through the favour of a preceptor, otherwise, he is unhappy everywhere in society, or in a forest.

- Notes —This verse ensures happiness to one, who is introduced to the light of truth. If one has a firm belief in the perishableness of worldly things and relations, and has a "firm" faith in the religious principles by the favour of a righteous spiritual preceptor, he is happy in all places and at all times whether in the company of men or in the forest.

Verse 10

मोहान्धकारे भ्रमतीर तावत्
 ससारदुःखैश्च कदर्यमानः ।
 यावद्विवेकार्मपदोदयेन
 यथास्थितं पश्यति नात्मरूपम् ॥

આ શ્રવ સંસારના હુઃખોવડે કરીને હુઃખી થતો મોહું
કૃપી અંધકારમાં લહું સુધીજ પરિભ્રમણુ કરે છે કે નહું
સુધી વિવેકદ્વપી સૂર્યના ઉદ્ઘયવડે કરીને આત્મસ્વરૂપને થથા-
સ્થિત રીતે જોઈ શકતો નથી.

મોહાન્યકારે [મોહ એવ અન્યકાર; તસ્મિન्] in the infatuating
darkness. કરદ્યમાનઃ (nom. singular of the passive of
the present participle of અર્થ with કર્દુ to torment)
tormented. વિવેકાર્કમહોદેયન [વિવેક: એવ અર્ક: તસ્ય મહોદેયન]
by the rise of the Sun of discrimination. આત્મસ્વરૂપ
[આત્મન: સ્વરૂપ] the nature of innerself.

In this world a man, pained at worldly afflictions,
gropes in the infatuating darkness so long
as he does not realise the true nature of his
innerself by the intense lustre of the Sun of
spiritual discrimination.

~~Notes;~~—This verse brings out clearly the re-
moval of infatuating darkness by the rise of the
Sun of discrimination. The world is full of
troubles arising from birth, decrepitude, death, the
visitations of direful plagues and famines etc. and
the loss of dear objects, relatives and friends. A

man suffers from all these miseries and wanders in this world being subject to delusion. But when the radiant light of illumination dawns upon him so as to enable him to realise his true nature, he becomes free from all miseries and acquires transcendental peace.

• Verse II.

अर्थो शनर्थो वहुधा मतोऽयं
स्त्रीणा चरित्राणि शब्दोपमानि ।
विषेण तुल्या विषयाश्च तेषां
येषा हृदि स्वात्मलयानुभूतिः ॥

જહેના હૃદયની અદર સ્વાત્મલયાનુભાવ પ્રકટ ધાય છે,

[†] Compares —

कान्ताकर्त्ताक्षविशिसा न खनन्ति यस्य
चित्त न निर्द्दहति कोपकृशानुतापः ।
कर्पन्ति भूरि विषयाश्च न लोभपागै—
लोकत्रयं जयति कृत्स्नमिद स धीरः ॥

वर्दुहरिठत नीतिशतक.

તेने वहु लेकिए भानेत अर्थने अनर्थ, कीनां अरित्रो
शृणनी उपमावाणां अने विषयो विष तु द्यु मालुम पडे छे.

चहुवा variously. शब्द the dead body. स्वात्मलयाद्भूति:
(स्वस्य आत्मा तस्मिन् लयः तस्य अद्भूतिः the absorption of
self within self, here it means the knowledge
whereby one distinguishes between principles to
be adopted and rejected for the good of his soul.

Notes:—To them who have realised the true
nature of self, the wealth appears worthless though
it is highly valued by others and the amorous
advances of beautiful ladies are as impotent as the
actions of a dead body (generated by some ex-
ternal power) and worldly attachments are
identical with poison.

Notes:—To one devoted to spiritual knowledge
riches appear as productive of evil.

Verse 12.

कार्यं च किं ते परदोषदृष्ट्या

कार्यं च किं ते परचिन्तया च ।

ਵੁਧਾ ਕਥਾ ਖਿਨ੍ਹਸਿ ਬਾਲਬੁੜੇ
ਕੁਰੂ ਸ਼ਵਕਾਰੀ ਤਿਜ ਸਰੰਮਨਿਤ ॥

ਅਰੇ ! ਪਾਰਕਾਜਾ ਫੇਖੋ। ਉਪਰ ਦਿਓ ਫੇਵਾਨੁ ਤਾਰੇ ਥੁ ਭਾਮ
ਛੇ ? ਅਨੇ ਘੀਲਾਨੀ ਚਿਤਾ ਕਰਵਾਨੁ ਪਥੁ ਤਾਰੇ ਥੁ ਪਰੈਓਜਨ
ਛੇ ? ਹੇ ਬਾਲਬੁੜੇ ! ਤੁ ਸ਼ਾ ਮਾਟੇ ਨਕਾਮੋ। ਐਦ ਕਰੇ ਛੇ ? ਤੁ
ਰਹਾਡ੍ਹ ਕਾਰ੍ਯ ਕੁ ਅਨੇ ਘੀਲੁ ਣਖੁ ਛੋਡੀ ਵੇ

ਪਰਦੋਪਦੰਦਿਆ (ਪਰਦੋਪਦੰਸ਼ਨੇ) looking at the faults of
others ਬਾਲਬੁੜੇ (ਮੁਦਰਤੇ) ਬਾਲਸਥ ਬੁਦਿ ਇਹ ਬੁਦਿ ਧਸਿ ਤਤਸ
ਓਧਨੇ) oh short witted one !

Do every thing you can for the good of your self and abandon every other thing. What is the use of your looking at the faults of others and what is the use of troubling yourself for others ? Oh you short witted one ! why do you become grieved without any advantage ?

Notes — This verse recommends the attitude of indifference. One defiles his inner self by finding faults of others. It is no business of his, to interfere with the affairs of others even though they be proud, immoral and irreligious. One brings

upon himself unnecessary evils by indulging in words, thought and deeds, in no way beneficial to society, and therefore, he should avoid all unnecessary pursuits in matters, which do not concern him, or in which there is no sinless benefit.

“ Verse 13.

यस्मिन् कृते कर्मणि सौख्यलेशो
 दुःखानुवन्धस्य तथाऽस्ति नान्तः ।
 मनोऽभितापो मरणं हि यावत्
 मूर्खोऽपि कुर्यात् खलु तन्म कर्म ॥

„हੇ ਕਾਮ ਕਰਵਾਥੀ ਸੁਖਨੋ ਲੇਸ਼ਮਾਤ੍ਰ ਅਨੇ ਹੁ: ਖਾਨੁਣਾ ਧਨੋ
 ਪਾਰਵ ਨ ਹੋਏ ਤੇਮ ਮਰਣੁ ਪਰ्यੰਤ ਮਾਨਸਿਕ ਹੁ: ਪਾ ਰਹਿਆ
 ਕਵੇ ਦੇਖੁ ਅਕਾਰ੍ਯ ਮੂਰਖ ਮਾਣੁਸ ਪਣੁ ਕਰੇ ਨਹਿ.

[ਸौਖ्यलੇਸ਼ੋ ਸੁਖੁ ਏਵ ਸौਖ्यੁ ਤਸ्य ਲੇਸ਼ः) a particle of happiness. दुःखानुवन्धस्य [दुःखस्य अनुवन्धः तस्य] of the series of miseries. मनोभितापः [मनसः अभितापः] mental affliction, the agitation of the mind.

Surely, even a fool would not do that act, which being performed, brings on a little happy-

ness, and causes endless miseries, and burns the mind till life endures

Notes.—The proper way for a man, is to come to a proper judgment about things after consideration of their respective value. The thing, with the dazzling appearance of a little happiness, and involving high consequential miseries, should be duly balanced and abandoned.

Verse 14 *

यदर्जितं वै वयसाऽखिलेन
ध्यानं तपो ज्ञानमुखं च सत्यं ।
क्षणेन सर्वं प्रदहत्यहो तत्
कामो यली प्राप्य छलं यतीनाम् ॥

આ આખી ઉમર પર્યાંત ને ધ્યાન, તપ, જ્ઞાન અને

* Comprise.—

श्रुतं सत्यं तपः शीलं विज्ञानं दृत्तमुत्तमम् ।
इन्धनीकुरुते मृढं प्रविश्य वनितानले ॥

Gauḍarṇava.

સત્ય વગેરે શુણુને ધતિઓએ એકઠા કથો હોય તે ખાધાને
ખળવાન કામહેવ છળ પ્રાપુ કરીને નષ્ટ કરી નાંદે છે.

આર્જિતં earned. ધ્યાનं (noun from ધ્યાયું to meditate upon) meditation. જ્ઞાનમુખं (જ્ઞાનાદિકં) knowledge etc. પ્રદહતિ burns to ashes. ક્ષણેન in a single moment કામો (noun from કમ् to love) love, it also means the god of love, Cupid. અલ્લે pretext. યતીનામ (Gen. plu. of યતિ noun from યત्) of ascetics.

The powerful god of love with a pretext destroys in a single moment, all of contemplation, austerities, knowledge and truthfulness, which the Yatis have devoted their whole life to earn.

Note:—The powers of Cupid are pre-eminently potent in demolishing the well-built structure of virtuous characteristics. Yogis of high meditative practice and of unbearably hard penances are known to have fallen from their right path by lovely and charming blandishments of beauties. Productive of high flown-

mirth, jollity, revelry and lust, sensual enjoyment is very injurious According to the Jain holy texts the creative fluid can be changed into a higher substance useful for spiritual purposes, if it is known how to change it It gives in fact a strong will

The domination of nature's five forces and the efficacy of Mantras, depend upon chastity and purity of conduct. Incontinence brings on a number of worldly disadvantages to house-holders with regard to money, reputation and spiritual growth According to the Jain holy texts the following should be observed as it forms a hedge for shielding purity of conduct Avoidance of physical contact with a woman, living in the same building with female animals or neuter beings, indulging in stories full of love, occupying the same seat shortly vacated by a woman, staying in a room contiguous with the room where a married couple sleeps, ideas of former enjoyment, taking food exciting passion, gorging one self with even innocent

food, decorating and anointing bodies, ensures purity of conduct.

*Verse 15

बलादसौ मोहरिपुर्जनानं
ज्ञानं विवेकं च निराकरोति ।
मोहाभिभूतं च जगद्विनष्टं
तत्त्वावबोधादपयाति मोहः ॥

जे भोक्तृपी शत्रु गतुध्येनां ज्ञान अने विवेकने पेतानां अणथी नष्ट करेछे अने जे भोक्तृथी अभिभूत आ जगत् विनष्ट थरेले छे, ते भोक्तृ तत्त्वनो अवधेऽध थवाथी नाश पारेछे.

बलाद् perforce. मोहरिः (मोहः एव रिः) The inveterate enemy delusion, निराकरोति destroys. मोहाभिभूतं (मोहेन अभिभूतं) overpowered by infatuation. तत्त्वाव-

✿ Compare with:—

निरालोकं जगत्सर्वमज्ञानतिमिराहतम् ।

तोवदास्ते उदेत्युच्चैर्न यावज्ज्ञानभास्करः ॥

—ज्ञानार्णव—

बोधात् (तत्त्वाना अवबोधात्) through the knowledge of principles अप्यति goes afar, hence is destroyed

The inveterate enemy, delusion, perforce, destroys the true knowledge and the discriminating powers of worldly beings This world, overpowered by infatuation, is itself blinded The illusion disappears (only) through the knowledge of religious truth

Notes — Fond attachment to gross bodies, wives, wealth, children etc, generally destroys manly virtues The power of this delusion is essentially spread over all human activities, and tends to create fake hopes, the springs of innumerable miseries It begets various other passions, It obstructs our faculty of realising and relishing the truth, and impedes right actions

All these illusory attachments disappear when the light of truth dawns on our mind Healthy prescriptions of reason, brought on by the precepts of, holy texts and pious associations, prompt relinquishment of desires and delusion and bring the mind under sound control

Verse 16.

सर्वत्र सर्वस्य सदा प्रवृत्ति-
 दुःखस्य नाशाय सुखस्य हेतोः ।
 तथापि दुःखं न विनाशमेति
 सुखं न कस्यापि भजेत् स्थिरत्वम् ॥

हमेशां दरेकनी प्रवृत्ति सर्वत्र दुःखनां नाशने माटे
 अने सुखना हेतुने माटे थाय छे. तथापि डेढ़नुं दुःख
 विनाश पामतुं नथी अने सुख स्थिरपछाने पामतुं नथी..

प्रवृत्तिः (feminine noun from वृ of वृत्त with प्र)
 mental inclination, hence effort. एति goes. स्थिरत्वम्
 noun from स्थिर with affix त्व) stability.

In all actions and in all places, everybody always endeavours for the destruction of evil, and for the acquisition of good. Yet, the evil is not rooted out and the good does not attain permanence in any one's case.

Notes:—All human desires are directed towards the attainment of happy enjoyments and towards the removal of worldly troubles. In

spite of all tremendous 'human efforts, the desired results are not achieved. Some attribute this result to 'the freaks of destiny' or Fatalism. But it is not so. The Jīva theory of Karma is not the theory of Fatalism. The theory of Fatalism implies that the human being is tied down to some one and bound down by the force of something outside himself. The Law of moral causation (Doctrine of Karma) gives rewards and punishments. A man suffers or enjoys, the consequences of his own actions, and the sense of Fatalism comes in, only when we overlook the element of choice. The causes of disaster are consciously and deliberately avoided by those who wish to remove the impurities from their souls. Consequently a man should diligently apply himself to the cultivation of his reason and then investigate into the works of Karmas, by setting his heart to acts, according to the dictates of holy texts and then exert himself to gain his desired ends.

ought to have been followed with pious zeal and earnestness, is utterly disregarded. So, continuous application of the mind to the realisation of the higher principle, rather than that of the worldly ideals, is highly essential, valuable and desirable.

Verse 18.

क्षुधातृषा कामविकाररोप-
हेतुंश्च तद्देषजवद्वदान्ति ।
तदस्वतंत्रं क्षणिकं प्रयासकृत्
यतीश्वरा दूरतरं त्यजन्ति ॥

मेही मनुष्यो, क्षुधा—तृषा—कामविकार अने दोषनां
अस्वतंत्राने तडेना औपधृप भाने छे, परन्तु यतीश्वरो तेजोने
अस्वतंत्र, क्षणिक अने प्रयाससाध्य गणीने हूरथीज त्यज
देषे-छोडी हे छे.

क्षुधा.....हेतु (क्षुधा तृषा कामविकारः (कामस्य विकारः) रोपः
एषां द्रुद्धः तेषां हेतुः) the cause of hunger, thirst, excitement
of love and anger. भेषजवद् like medicine.
अस्वतंत्रं (न स्वतंत्रं अस्वतंत्रं)dependent. प्रयासकृत् capable

of being attained with efforts दूरतः (comparative degree of दूर) farther

People, addicted to worldly pleasures, take as the best medical remedy, the very things which are the causes of hunger, thirst, emotion and anger But, the best of aseetics thinking them to be independent, transitory and attainable with efforts, keep themselves aloof from them

Notes —The worldly people think to gratify their hunger, thirst etc , by delectious food and flavoursy drinks etc but these articles, on the contrary, serve to create keener appetites, and more irresistible desires for their attainment So, with these considerations, the aseetics, who understand, the true nature of things, employ other means as austerities, penances, chastity and forbearance, to do away with these evils

* Verse 19.

गृहीतलिङ्गस्य च चेद्युनाशा ।
गृहीतलिङ्गो विषयाभिलापी।

गृहीतलिङ्गो रसलोलुपश्चेत्
विडंबनं नास्ति ततोऽधिकं वै ॥

मुनि वेषने धारणु कर्या पक्षी पक्षु ले धननी आशा,
विषयनी अलिलाभा अने दसनी लोलुपता राखवामां आवे,
ते। पक्षी त्वेनाथी अधिक षीलु कृद्य विडंबना होइ शके ?

गृहीतलिङ्गस्य (गृहीतं लिङ्गम् येन सः गृहीतलिङ्गः तस्य) of one
who has accepted the outward symbol of mu-
nism. रसलोलुपश्चेत् addicted to delicious flavoury
tastes. विडंबनं (noun from विडन् to ridicule) ridicu-
lous deception.

If one who has vowed asceticism cherishes
an expectation for wealth, and a desire for
worldly enjoyments and becomes addicted to
delicious flavoury taste, there is not a greater
ridiculous deception than above.

Notes:—Before a lay man takes a vow of

✿ Compare:—

पापाभिचारकम्माणि सातर्ज्जिरसलम्पटैः ।

यैः क्रियन्तेऽधमैर्मोहाद्धां हतं तैः स्वजीवितं ॥

—Guauarnava—

asceticism, light of true renunciation must dawn upon his mind. He must have been thoroughly convinced of the evanescence of earthly objects, and the fact that the revolution in the cycle of births and deaths as man, animal, angel and the denizen of hell, are due to sensual pleasures and enjoyments. Contentment, right reasoning, good judgment and a proclivity to keep good company he must have acquired before he vows asceticism. His mind must be free from passions, sins, doubts and knots of scruples in his heart. Right Belief, Right Knowledge and Right Conduct as embodied in the above, are the surest means to break off the trammels of the world. It must form his clear understanding, that whoever is practised in these lines, and gets mastery over his passions, and secures cardinal virtues, is sure to make spiritual progress towards final beatitude. With these beliefs, firm convictions and holy considerations, present before his mind, he vows asceticism. After his initiation into asceticism, if he cherishes desires for wealth, gems and other valuable possessions,

or becomes consciously entrapped into illusory objects and attachment, and eagerly hankers after spicy and delicious diets and flavoury drinks; he surely deserves wholesale condemnation and ridicule and defiles the pure essence of mind, when he is essentially to be apathetic and callous to all worldly affairs.

Thus he stretches the bonds of his worldliness and repeated transmigrations with their growing evils, until they are rooted out by spiritual knowledge, accompanied by right belief and right conduct

✽ Verse 20.

ये लुब्धचित्ता विषयार्थभोगे
वहिर्विरागा हृदि बद्धरागाः ।

Compare:—

सर्वाभिलापिणः सर्वभोजिनः सपरिग्रहाः ।

अब्रह्मचारिणो मिथ्योपदेशा गुरवो न तु ॥

पुरुषार्थदिग्दर्शनः

ते दांभिका वेपथराथ धूता जयमुर
मनांसि लोकस्य तु रञ्जयन्ति ॥

નેણો વિષય-હોગમા હુષ્ઠચિત્તવાળા છે, અને નેણો
કૂદયથી રાગમા ણધાણોલા રોખા છતા ઉપરથી નિરાગપણ
ખાતાવે છે, તે દાખિડો, વેપથાંડો ધૂતોં માર દોડોના મન-
નેજ રજન કરે છે-સ્વાતમહિત ણિલકુલ કરી શકતા નથી.

द्रुन्धचित्ता ardent in वृद्धिर्गता outwardly dis-
affected men रक्षराता in inwardly attached to worldly
objects दाखिका Hypocrites' वेपथरा (वेपान् धारयन्ति
से वेपथरा) false ascetics धूती rogues

Those, who ardently long for sensual enjoy-
ments, though outwardly disaffected to worldly
attachments, but inwardly attached to them are
hypocrites, false ascetics and deceivers. They are
solely intent upon delinately misleading the people

महाप्रतपरा धीरा भैऽयमात्रोपजीविनः ।

सामाधिकस्या धर्मोददेशमा गुरुवो मताः ॥

पुरुषार्थादिग्रन्थम्

Verse 21

मुग्धश्च लोकोऽपि हि यत्र मार्गे
 निवेशितस्तत्र रत्ति करोति ।
 धूर्तस्य वाक्यैः परिमोहितानां
 केषां न चित्तं भ्रमतीह लोके ॥

संसारना भनुप्ये। मुग्ध छે. તેણोને જહે માર્ગમાર્દ
 લઈ જવામાં આવે, તે માર્ગ પ્રત્યે ગ્રેમ કરે છે. અરે!
 ધૂર્તાનાં વાક્યોથી મોહુ પામીને ડાનું ચિત્ત ભ્રમિત થતું નથી?

सुग्धः (p. p. of सुद् (to become stupefied).) ignorant.
 मार्गे (on the path) here it means on the religious
 path. रत्ति (the feminine noun from रम्) pleasure.
 धूर्तस्य of a rogue. परिमोहितानां of them who are
 fascinated.

The worldly people are ignorant and so, the consequence is, that they form the predilections for the path to which they are introduced. Whose mind does not become deluded being fascinated by the words of a rogue ?

Notes on 20th and 21st Verses:—

The preceptors, in the garb of piety, with their minds sullied with impurities, deceit and hypocrisy, sometimes become the object of veneration amongst the people, by their discourses on worldly objects apart from spiritual truth. Generally the mass of people is ignorant of true religious principles, so, naturally they would follow the sermons delivered by those false preceptors, who thereby mislead them from the right path, and thus, they are unable to elevate their souls and of those, whom they lead. The qualifications of a real preceptor are given in the next verse.

Verse 22

ये निसृहास्त्यक्तसमस्तरागा—
स्तत्त्वैकनिष्ठा गालिताभिमानाः ।
सतोपपोषैकाविलीनवाङ्गा—
स्ते रञ्जयति स्वपनो न लोकम् ॥

‘નેચો નિસૃહુ છે, સમસ્ત પ્રકારનાં રાગ જણેણું છોડી ઝીધેલ છે, વત્વેને વિષે એક નિદ્યાવાળા છે, નેચોનું અભિ-

માન ગળી ગયું છે અને જહેમની ઈંઠા સતોપ પોષવા-
માંજ લીન થઈ ગઈ છે, તેજ મહાત્માઓ પોતાના મનનેજ
રંજન કરે છે. નહિંક લોકને.

निष्ठहा: (निर्गता स्फृहा येषाम् ते) men without desires
स्यक्तसमस्तरागः: (त्वकः समस्तेषु रागः यैः) who are free
from all attachments तत्त्वैकनिष्ठा (तत्त्वे एका निष्ठा येषां)
sole devotion to principles गालिताभिमानाः (गालितः
अभिमानः येषां) without egoism. सतોપ....વાચ्छા: (सતોપस्य
येषां एका વિલીના વાબ્ધ્વા યेषां તे) who have rooted out
the desires by nourishing the growth of content-
ment.

They who are free from all desires, who
are void of all attachments, who are firmly
devoted to the religious truth, who have their
egoism eradicated and who have their desires
rooted out by nourishing the growth of content-
ment, please their own mind and not the people.

Notes:—True preceptors, free from worldly
attachments and with a firm belief in religious
precepts, are always towards spiritual progress.
They always try to stop the influx of matter,

and get rid of the matter in combination with the soul. They rigidly follow the special rules of conduct, ordained for them in the holy texts, and thus develop gradually their spiritual progress. Discourses delivered by them relate to, right knowledge, wisdom, universal love, spiritual strength and substantial happiness etc., but they do not form the subject of worldly matters in conformity with the popular trend and earthly objects, which perpetuate bodily existence, through the cycle of transmigrations.

Verse 23

तावद्विवादी जनरञ्जकथ
 यावत् चैत्रात्मरसे सुखवः ।
 चिन्तामार्णं प्राप्य वरं हि लोके
 जने जने कः कथयन् प्रयाति ॥

मनुष्य, तैर्सा भूधीः विवाद अने मनुष्योने २७८
 करवामा प्रथलधीत रहे हे, के तैर्सा भूधी आत्मरक्षमां
 रहेता भुझने लालूतो नयो अदे, मरभारभा चिनागच्छि
 रलने पागीने होए भनुप्प होकाहे होकाहे रहेतो होहे ?

विवादी interested in religious disquisitions
जनरक्षकः जनं रक्षयति इति) one pleasing the people.
आत्मरसे in the true nature of self. सुखः (सुखं
जानाति इति) one realising pleasure. चिन्तामणि (चिन्ता
तवस्तुप्रापकं रत्नं) philosopher's stone.

So long as one (an ascetic) does not realise the true nature of self, he is interested in religious disquisitions, and in propitiating the minds of the people. Who wanders from people to people proclaiming his possession of the best philosopher's stone ?

Notes:—This verse confirms the truth embodied in the previous verse. As long as, thoughts and actions are directed towards personal and selfish ends, they (preceptors) being thoroughly controlled by mind and senses, indulge in religious disquisitions, for establishing their superiority in the eyes of the people. But when their minds, purified by altruistic thoughts and actions and by constant practising of genuine renunciation, progress further towards the realisation of self, the philosophical disputes,

discussions and arguments appear to them quite unsubstantial and worthless.

Verse 24

पणां विरोधोऽपि च दर्शनानां
 तथैव तेषां शतशथ घेदाः ।
 नानापये सर्वजनः प्रवृत्तः
 को लोकमाराधयितुं समर्थः ॥

આ ઝસરમા છેં દર્શનોને પરસ્પર વિરોધી છે, તેમાં પણું એક દર્શનમા મેડા સેડા લેદો છે, એટલે દરેક મતુધ્યો વિજ્ઞ વિજ્ઞ ભાગમા પ્રવૃત્તિ કરી રહ્યા છે ॥ અહારે આવી રિચ્ચતિ છે, રહ્યારે તમામ લોકોને રજન કરવા માટે ડોષું સમર્થ થઈ શકે તેમ છે ?

વિતોર contradiction દર્શના of the systems of philosophy. શાત્ર હન્ડર્ડ્સ મેન્ડ્સ differences. નાનાપયે on various religious paths

Even the six systems of philosophy bear mutual contradictions over and above there are hundreds of differences in each. All people are devotedly attached to several different religious

paths. Who is then able to please the whole world ?

Notes:—There are several systems of philosophy called Darshanas. They are Jainism, The Sankhya system of Kapil, The Yoga system of Patanjali, The Nyaya system of Gotama, The Vaisheshika system of Kanad, Purvamimansa by Jaimini, The Uttaramimansa or Vedanta by Vyas, Buddhism, Mahomedanism, Christianity and also other minor systems. These systems differ partially or totally from each other in various ways with regard to the ideas of Creation, God and Moksha.

Each system embodies in itself the principles of psychology, metaphysics, theology, ethics, spirituality, practical morality and ontology. Forms, conceptions and speculations of each widely or partially differ from those of others. Even a lifelong study will not enable one to master the principles even of one system, with enormous labour, as they are replete with similarities and dissimilarities in themselves.

which throw a veil of obscurity over the true ideal.

It is consequently very difficult for one even of high attainment to reconcile the various conceptions of human mind or thought.

Under these circumstances, one should avoid controversial wranglings and disputes, and should devote all his energies to the study of self.

If we go a little deeper into the question, we may say that the contradiction among the several Darshanas is inevitable, because the subject matter of discussion is such as can be known only by realisation. Words are always relative and therefore their connotation as regards self, which is absolute, is bound to be imperfect.

Verse 25

३८
हि धनं तदेव
गच्छ सवै।

स्वस्थे भवेच्छीतलताऽशये चेत्
नो चेदृथा सर्वमिदं हि मन्ये ॥

तेज राज्य राज्य, तेज धन धन, तेज तप तप, अने
कुला कुला छे, कु जहेना प्राप्त थया पछी चित्तनी स्वस्थता
अने आशयमां शीतलता जभी रहे. अन्यथा तो ते
अधाए वृथा छे.

कला the power. स्वस्थे आशये (शान्तियुक्ते मनासि) in
a mind which is stable (and firmly resolute).
शीतलता calmness, tranquillity. वृथा of no avail.

If the mind, firmly resolute, attains to
tranquillity, it is itself an acquisition of kingdom,
wealth, austerities, fine arts and sciences. If
otherwise, I believe the aquisition of all these
things is fruitless.

❖ Compare:-

तद्वयानं तद्विद्विज्ञानं तद्वयेयं तत्त्वमेव वा ।
येनाविद्यामतिक्रम्य मनस्तत्त्वे स्थिरीभवेत् ॥

—Gnanarnava—

Verse 26

खृष्णनैः कि यदि चित्तशान्ति-
स्तुप्रृजनैः किं यदि चित्ततापः ॥
भीणाति नो नैव दुनोति चान्यान
स्वस्थः सदौदास्यपरो हि योगी ॥

आपण्या हृदयनी अदृश शान्ति छे, तो भणी भनुध्येना
हृष्ट थवाथी शु ? अने आपण्या हृदयमाज सताप-अशाति
छे, तो भणी भनुध्येनी प्रभवतावडे कर्जीने भणु शु ? आवा
कारण्यथीन योगी पुढ्ये। हमेशा स्वस्थपणे उदाहरीन वृत्ति-
वाणा रहे छे तेमो नथी ठाउने हु ण। हेता के नथी ठाउना
उपर प्रीति ४२ता

रुष्टै (from रुष् p p of रु) angry चित्तशान्ति-
tranquillity of the mind हृष्टै from (हृष् p p of हृष्)
pleased चित्तताप burning of the mind सदौदास्यपरो
(सदा ज्ञानार्थीन्ये तत्त्व) devoted to solitariness योगी
one practising yoga

When real tranquillity of heart is attained,
what if the people are displeased, and when
the mind is heated with afflictions, what if the
people are pleased? And hence it is that the

ascetic, who is resolute, and who has always an attitude of indifference to worldly matters does neither please nor afflict others.

Notes on the 25th and the 26th verses:—

These verses emphasise the potent influence of quietude and indifference. This belongs to the Inner-Self. Whenever there is any feeling of real quiescence, the Self in the ordinary man experiences the unfolding of the nature of the Higher Self. The ordinary man identifies himself with his physical and mental bodies, and thinks that through such bodies he receives happiness. So in order to have quiet and happiness he must have recourse to the withdrawal of worldly attachments, and he must resort to meditative practices, whereby he would be able to remove matter in combination with his soul.

Thus he receives true knowledge. The removal of this impure matter which, prevents up to this time the unfolding of the true nature of self, enables him to realise the inherent bliss. This bliss is superior to that received

from sovereignty of three worlds andusterities etc, In the absence of such bliss, all the acquisitions of sovereignty etc are worthless The ascetic who is blessed with internal peace and quietude, acquiesces alike in, like and dislike, pleasure and pain, and eulogy and censure All his endeavours should be directed towards spiritual progress

* Verse 27

एकः पापात् पतति नरके याति पुण्यात्स्वरेकः
पुण्यापुण्यप्रचयविगमान्मोक्षमेकः प्रयाति ।
सद्गान्नून न भवति सुखं न द्वितीयेन कार्यं
तस्मादेको मिचराति सदानन्दसौख्येन पूर्णः ॥

: Compare —

घनानि भूमौ पश्वश्व गोष्टे
जाया गृहद्वारि जनः स्मशाने ।
देहश्चितायां परलोकमार्गं
कर्मानुगो गच्छति जीव एकः ॥
असद्गो लाघरन्कर्मं परमाप्नोति पुरुषः ॥
— (Bhagvad-Gita)

આ સંસારમાં પાપવડે કરીને લુલ એકદોજ નરકે જ
છે, અને પુણ્યથી સ્વર્ગમાં પણ એકદોજ જાય છે, તે
પુણ્ય-પાપના સંચયને દૂર કરી મોક્ષ પણ એકદોજ જ
છે. એટલે કે કદુખાહિના સંગંધી કંઈ સુખ થતું નથી, તે
ખીજવડે કરીને કંઈ કાર્ય થતું નથી. એટલા માટેજ હુદા
આનંદ-સુખમાં પૂર્ણ પુરુષો એકાશીજ વિચરે છે.

स्वः heaven. पुण्यापुण्यप्रचयविगमात् through the
destruction of the multitude of merits and
demerits. મોક્ષ final emancipation. સદાનનદસૌખ્યેન
always with bliss of knowledge. -

A being goes alone to hell on account of his sinful actions, and goes alone to heaven on account of his good actions. He alone receives salvation in consequence of the destruction of the multitude of merits and demerits. No pleasure could be derived from earthly connections, nor could it be derived from the good deeds of others. Therefore the ascetic being endued with bliss of knowledge moves alone.

Notes:—The yogi, fully conversant with the doctrine of Karma-thinks within himself thus:—

"I go alone to hell by my own sins, and I go alone to heaven by my own good 'deeds' I alone will be blessed with salvation by accomplishing the removal of all matter in combination with my phenomenal soul I enter this world by myself, I go out of it by myself I have to do my own work of self moral improvement, and myself have to suffer my own pains All the things in this world are separate from me, are not me the body included, which is only by delusion called oneself"

With these reflections (Ekatva and Anyatva) he dissociates himself from all worldly connections and relations, looking upon these as unsubstantial and worthless, and moves alone in this world

* Verse 28

ब्रैलोकपमेतन्दुभिजित यै—
र्मनोभये तेऽपि यतो न शक्ताः ।

॥ Compare —

पाटपङ्कजसलीन तस्यैतन्दुवनत्रयम् ।

यस्य चितं स्थिरीभूय स्वस्वरूपे लये गतं ॥

—Gnanarnava—

मनोजयस्यात्र पुरो हि तम्मात्
तृणं त्रिलोकीविजयं वदान्ति ॥

संसारमां अेवा धर्षा गतुध्ये। थृष्ट गथा, ते लेअोअे
त्रिलोकीने उती लीधी। (अर्थात् चक्रवर्तीचो ७.४० अने उती
शक्या) परंतु तेअो पञ्च गतनो ज्य कुरुवागां शक्तिमान
न थया। भाटे भनना ज्यनी आगाह त्रिलोकीने ज्य तृष्ण-
ज्ञमान गणुवामां आवे छे।

त्रिलोकयं the three worlds. मनोजये (ममसः अये) in
the subjugation of mind. तृणं blade of grass.
त्रिलोकी (त्रयाणां लोकानां समाहारः त्रिलोकी) the three worlds.

Even the kings (paramount) who achieved the conquest of three worlds were not able to subdue their minds. Therefore, the ascetics look upon the conquest of these three worlds as a mere blade of grass in comparision to the conquest of mind.

Notes:—This verse prescribes the complete subjugation of mind as a means for salvation. It is a matter of daily experience, that, the human mind is infested by evil passions, and

always fluctuates in the observance of religious duty. It is hotter than fire and stronger than a thunderbolt. It always indulges into restless thoughts and exults in imaginary delights. It has no respite for a moment as a boy from his play. It is more difficult to subdue the mind than to conquer the three worlds. Therefore, those, desirous of salvation should try their best for the attainment of complete mastery over the mind. It is strongly instrumental in working out all Karmas, whereby spiritual progress is advanced, and the attainment of final bliss is accelerated.

Verse 29.

यनोल्यानास्ति परो हि योगो
 ज्ञानं तु तत्त्वार्थमिचारणाद् ।
 समाधिसौख्यान्नं परं च सौख्य
 ससारसारं ग्रयमेतदेव ॥

मनना लयधी छीले छोड़ येते नथी, तत्त्वार्थन्ती
 विचारस्थाधी खीले छोड़ जान नथी, अनेकुभाषिना सुभथी

અનીજું કોઈ સુણ નથી. એસ, સંસારમાં સારભૂત અંધે
ત્રણું વસ્તુઓ છે.

मनोलयात् (मनसः ल्यः आत्मनि तस्मात्) withdrawal of Self
within self तत्त्वार्थविचारणा (तत्त्वस्य अर्थः तस्य विचारणात्)
reflection of spiritual truth. समाधिसौख्यात् (समाधिः
एव सौख्यं तस्मात्) the pleasure of concentration.
संसारसारं the quintessence of worldly existence.

There is no higher meditation than the complete withdrawal of self within self; and there is no higher knowledge than the reflection of spiritual truth; and there is no higher felicity than the happiness derived from deep concentration. These three only are the quintessence of life.

Notes:—

This verse clearly describes the true nature of meditative yoga, knowledge and happiness. The chief ideal of worldly people, is the attainment of worldly possessions, wealth and beauties, and the ideal of those, who are morally, socially and intellectually superior to them, is national

rise and service, of mankind etc, and that of spiritually advanced souls is yoga, knowledge and bliss. The spiritually advanced souls look upon the complete absorption of mind in the realisation of self, as the true yoga, and the knowledge which discriminates right from wrong and classifies the principles as jiva etc as worthy of being cognised, abandoned and resorted to, as true knowledge, and happiness derived from concentration as substantial bliss. These are the three essentials, the achievement of which, is a real success in this world.

Verse 30

याः सिद्धयोऽष्टावपि दुर्लभा ये
रसायन चाञ्जनधातुवादौ ।

Compare —

यस्य चिरं स्थिरीभूतं प्रसन्नं ज्ञानवासित ।
सिद्धं मुनेस्तस्य सार्यं, किंपरैः कायदण्डनैः॥

ध्यानानि मंत्राश्च समाधियोगा—
श्चित्ते प्रसन्ने विषवृद्धवन्ति ॥

જહारे प्राणिने चित्तनी प्रसन्नता थाय છે, તહारे
હुर्लણ એવી આડ સિદ્ધિયોં, રસાયન, અંજન, ધાતુવાડ,
ધ્યાન, મંત્ર, સમાધિ અને યોગ એ ણધું વિષ તુલ્ય થઈ
જય છે. અર્થાત્ તેટલી હુદે પણેંચેલ પ્રાણિને તે ણધાં
નકામાં થઈ પડે છે.

सિદ્ધય: superhuman powers રસાયન: unfailing
medicine અજનધતુવાદો: magic ointment and metal-
lurgy મંત્રાઃ: magical incantations

when one attains to the highest tranquillity
even the eight superhuman powers, difficult of
attainment, unfailing medicine used as an elixir
of life, magical ointment, transmutation processes
of metals, contemplations, magical incantations
and meditative concentrations appear like
virulent poison.

Notes:—

अणिमा लघिमा प्रासिः प्राकास्यं महिमा तथा ।
ईशित्वं च वशित्वं च तथा कामावसायिता ॥

There are eight different degrees of perfection.
 अण्मा, microcosm, is the specific property of the minuteness of the soul अण्मा, lightness, is the diminution of specific gravity प्राणि, success in the attainment of desired objects and supernatural powers. प्राप्ति, overgain, is the obtaining more than one's expectations, also the property of entering into the system of another person. धर्मि, macrocosm, is the special property of the soul of increasing the size at will रिक्ष, superiority greatness, attainment of divine powers वस्ति, subjection, is the power of taming living creatures and bringing them under control, the restraint of passions and emotions Bringing of men and women under subjection वास्तविक्ति, the curbing of desires. गति, heaviness is the specific property of making one's self heavy at will.

when, in the course of evolution, a lay man or an ascetic progresses so far as to reach unshakable equanimity in being free ..

intoxicating energies or inwrapping limitations, the acquisition of powers and happiness from siddhis (degrees of perfection), unfailing medicine etc. appear to him incomparably inferior to his bliss. The Siddhis etc. also impede his progress if the ascetic is after them. If he is lured thereby he again forms a new coating of matter and thus experiences the very pitfalls, which he tries to avoid.

Verse 31.

विदान्ति तत्त्वं न यथास्थितं वै
 संकल्पचिन्ताविषयाकुला ये ।
 संसारदुर्बैश्च कदार्थितानां
 स्वमेऽप्य तेषां न समाधिसौख्यम् ॥

નેણો યથાસ્થિત તત્ત્વને જાણુતા નથી અને નેણો સંકલ્પ
 વિકલ્પ-ચિન્તા અને વિષયોમાં આકુલ થઈ રહેલા છે,
 તેમજ સંસારના હુણો વડે કરીને હુણિત થઈ રહ્યા છે,
 તેણેને સ્વર્ણમાં પણ સમાધિનું સુખ પ્રાપ્ત થતું નથી.

યथાસ્થિતં as it is, in its truest sense. સંકલ્પચિન્તા-

विद्याहृष्टा (सेवस्पाद चिन्ताश्च विषयाश्च संकल्पाचिन्ताविषया ते आकुण्डा)
 bewildered by vague thoughts, anxieties and
 sensual pleasures. अप्नेवि even in a dream

Those who do not know the true nature of the spiritual truth, and those who are bewildered by vague thoughts, anxieties and sensual pleasures, and those who are distressed by the troubles of worldly existence can not enjoy even in a dream the happiness, derivable from deep concentration.

Notes.—The essential characteristics of a Jain, who wishes to attain to the right attitude of mind towards life, truth and the universe, are all based upon love, sympathy, fellow feeling and pity etc. They are the following—(1) Following a profession in a just and honest way (2) The marriage if one can not control his passions to avoid promiscuous indulgence. (3) Avoidance of dangerous spots and pursuits as gambling, lust and drinking etc (4) Appreciation of the actions of spiritually experienced persons. (5) Control of sense pleasures, i.e.—sexual passions, anger, greed and pride commensurate with his business and

household duties. (6) Residence in safe places, where he could perform his duties with perfect safety. (7) Association of good persons. (8) Living according to one's means. (9) Respect for customs, which do not transgress high principles. (10) Avoidance of undesirable habits as slandering and libelling. (11) Respect towards elders, superiors, spiritual teachers and deities. (12) Practice of temperate habits (13) Avoidance of causing unnecessary ill-feeling. (14) Proper discharge of one's duties towards the inferiors and the distressed. (15) Performance of actions tending to the attainment of duty (Dharma), wealth (Artha), desires (Karma) and liberation (Moksha). (16) Arranging the course of life to one's strength, as to advance moral, social, intellectual and spiritual development.

Verse 32.

श्लोको वरं परमतत्त्वपथप्रकाशी
न ग्रन्थकोटिपठनं जनरञ्जनाय ।

सजीवनीति वरमौपथमेकमेव
ब्यर्थश्रमप्रजननो न तु मूलभारः ॥

परमतत्त्व (भौक्ष) ना भाग्ने प्रकाश करनार
ऐक्षु श्लोक श्रेष्ठ छे, परन्तु भाव भनुयोने २४८ करवा
भाटे करिडो अथेानु पठन साउ नथी जेमडे लुवनने
आपवावाणी ऐक्षु सलुवनी ओपधीनी प्राप्ति श्रेष्ठ छे,
परन्तु व्यर्थ श्रमने आपवावाणी भूगीयानो लारो नकामेआ छे,

परमतत्त्वपथप्रकाशी (परम तत्त्व परमतत्त्वे तत्त्व पथ तत्त्व प्रकाशी)
illuminator of the path of highest truth अष्टोट-
पञ्च the study of innumerable (hundreds of) books
संजीवनीति (सजीवनी is a kind of life restoring plant)
व्यर्थश्रमप्रजनन the accumulation of which involves
fruitless trouble

Even one verse, illuminating the path of religious truth, is preferably superior to the study of innumerable books for the gratification of the people. The single life restoring plant is better than the heaps of vegetable medicines, the accumulation of which involves fruitless trouble.

Note - The value of a book consists in what

it will communicate, but not in what it will do for our amusement. A small book which makes out in thought, what it wants in bulk, is superior to a number of books, with trivial observations, common topics and vulgar thoughts. Even a single verse, which affords materials for pious reflection, and is replete with sound and abundant knowledge of infallible character, is highly valuable. Constant reflection on a single line, elucidating the higher truth accelerates one's progress towards real perfection.

A life restoring plant, which cures all diseases without failure, is more valuable than a heap of vegetable drugs, accumulated after enormous labour and unpleasant troubles.

This verse is well worth being borne in mind by us, living as we are in this age of advertisement

Verse 33.

तावत्सुखेच्छा विषयादिभोगे
यावन्मनःस्वास्थ्यसुखं न वेति ।

लब्धे मनःस्वास्थ्यमुद्दैक्षेत्रे
त्रैलोक्यराज्येऽपि न तस्य वाञ्छा ॥

मनुष्यने तद्हा सुधीर विषयादिभागो या-सुभनी इच्छा
रहे हैं, के जहां सुधी मन स्वस्थताना, सुभने नाश्वतु
नथी (आत्मिक सुभनो लगारे पशु अंतुलव थये। नथी.)
जहां मन स्वर्णवताना सुभनो ओक्लेशपशु प्राप्त करे
हैं, तद्हारे तडेने निषेद्धीना राज्यनी पशु इच्छा थती नथी.

विषयादिभागो in the enjoyment of sensual pleasure
जनस्वास्थ्यमुद्दै the happiness through the tranquillity
of mind एवेन a particle of त्रैलोक्यराज्ये in the
sovereignty over the three worlds वाञ्छा earnest
desire

So long as mind does not experience happiness
derived from the state of mind, nuruffed by the
fluctuations of joy and grief, he desires happiness
from the enjoyments of sensual objects etc. But
if he attains a little of the tranquillity of mind,
he has no desire even for the acquisition of 'the
sovereignty over the three worlds'

Verse 34.

न देवराजस्य न चक्रवर्तीन—
 स्तद्वै सुखं रागयुतस्य मन्ये ।
 यद्वीतरागस्य मुनेः सदात्म—
 निष्टुस्य चित्ते स्थिरतां प्रयाति ॥

આ સંસારની અંદર રાગયુક્ત એવા હેવેન્ડ કે ચક્રવર્તીને તે સુખ નથી, કે જે સુખ હુમેશાં આત્મનિષ્ઠ-
 ધીતરાણી મુનિના ચિત્તમાં સ્થિરતા કરીને રહે છે.

देवराजस्य (देवानां गजा तस्य) of Indra. रागयुतस्य of one tinged with worldly attachments. वीतरागस्य of one void of worldly attachments. आत्मनिष्ठस्य of one devoted to the realisation of self.

The happiness, which gains permanence in the heart of an ascetic, who has lost all worldly attachments, and who is ever devoted to the knowledge of self, is not obtained even by Indra (the lord of God) and by paramount kings being tinged with worldly attachments.

Verse 35

यथा यथा कार्यशताकुल वै
 कुञ्चापि नो विश्रमतीह चित्तम् ।
 तथा तथा तच्चमिदं दुरापं
 हृदि स्थित सारविचारहीनैः ॥

ज्ञेम्, ज्ञेम् सेकड़े कार्यभा आकुल रहेवाथी चित्त
 क्षम्हाइ पश्च स्थिर थतु, नयी, तेम तेम सारासारना विचार
 हीन मनुष्यने हृदयभा स्थित आ तत्प पश्च हुप्राप्य थष्ट
 लाय छे

कार्यशताकुल (कार्यणि शतानि ते आकुल) engaged in
 hundreds of occupations इह in this world, दुराप
 (दुर्लभ आप्यते) difficult of being attained सारविचारहीनै
 by those deprived of discerning faculties

As, a mind of one engaged in hundreds of
 occupations, does not rest anywhere in this world,
 so, the persons deprived of discerning faculties do
 not get at the real truth, buried deep in the heart

Notes — One who has formed the following

habits of mind etc. is likely to advance spiritually. They are:-*Akshudra* earnest, powerful and careful. *Rupavāna* of sound and healthy body with good senses. *Lokpriya* popular and charitable. *Prakriti-Soma* pleasing by nature. *Akrura* not cruel. *Bhiru* cautious. *Ashthā* honest with sincere devotion to religious principles. *Su-dikshiny* i. civil. *Lijjālu* practising rigid avoidance of bad acts. *Dayālu* sympathetic. *Madhyastha samya* *Dristivan* just and impartial. *Gunarāgi* appreciating virtues of others. *Satkathā* engagement in spiritually and morally beneficial topics. *Supasayula* surrounded by virtuous friends and relatives. *Dirghdarshi* foresighted. *Visheskajna* of searching discrimination. *Triddhānug* following in the steps of really great, mature and self-controlled men. *Vinayi* polite. *Kritajna* grateful. The Jainism holds that steady-ing'a man and leading him into a right life is the proper way of returning obligation. *Parhitanirata* bent upon doing good to others without expecting any return, and *Labaha-Lakshya* having a quick grasp to learn without any trouble to himself or to his teacher.

Verse 36

शमसुखरसलेशाद् द्वेष्यता सपयाता
 विविधविषयभोगात्यन्तवाऽऽविशेषाः ।
 परमसुखमिदं यद्भुज्यतेऽन्तः समाधौ
 मनसि सति तदा ते शिष्यते किं बदान्यत ॥

હ આત્મનું ! વિવિધ પ્રકારના વિષયોના લોગણી અત્યત
 ભ્રાન્ધાઓ, પ્રશમસુખના રસના લેશમાત્રથી દેખ્યતાને પ્રાપ્ત
 કરે છે. હુએ લે તને ગત સગાધિ આજ્ઞાયન્તર સગાધિમા
 રહ્યારે ગત રિથન ચન્દ્રાધી પરમસુખનો આલુશાખ (આત્માલુશાખ)
 આય છે, તોપછી ણનાન, કે મસારગા ઠીંકુ થુ શીખવાનું
 આડી રહે છે ?

“ शमसुखरसलेशाद् from even a portion of spiritual
 bliss विशेष विशेष (विविध विषयभोगात्यन्तवाऽऽविशेषाः) hankering after varieties of sensual pleasures
 अत समाधौ in deep concentration शिष्यते किं what
 is there that is remaining

- Hankering after varieties of sensual enjoyment
 turns into dislike on attaining even a portion of

spiritual bliss. When the mind in deep concentration tastes this supreme felicity speak out, what remains to be desired ?

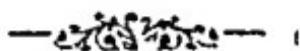
Notes on 33rd, 34th and 36th verses:-

These verses emphatically pronounce the superiority of real happiness, derived from the dawn of spiritual knowledge, brought on by quietude and in difference to worldly objects over the happiness, which proceeds from the attainment of sovereignty of the three worlds, being into its nature unsubstantial, transitory and vanishing.

The worldly people, launched into the vast ocean of worldly life, and taking delight in the phenomenal elements of bodily existence are tossed to and fro by the waves of pleasure and passion.

Sometimes, the acquisition of worldly pleasures and enjoyments in various forms and shapes, gladdens their hearts. Sometimes, the loss of friend, relatives and property etc causes unbearable pain to them. Thus immersed, they begin to feel the suffocating irksomeness of worldliness, with

Their crude notions of good and evil, they get involved in a large conflict of individual interest, worry and trouble, though enjoying sometimes a few short moments of pleasant life. These verses condemn such persons to the privation of quietude of mind, which lead to spiritual knowledge



The reader might have gathered from the foregoing what lesson this little work attempts to inculcate. It is chiefly of the worthlessness of worldly life and the consequent advisability of renouncing it. Here however we should not lose sight of one fact if we are to properly appreciate Indian Ethics and Philosophy. A charge is frequently brought forward against the Indians, that their philosophy teaches them to look down with scorn upon mundane affairs, and that the baneful result of such teaching is to incapacitate them for playing the right roll, God has assigned to man in the evolution of the world. But to those who have grasped the spirit of

Indian philosophy, it is clear as daylight that the charge holds no water. The principal aim is to bring about *Vairāgya* which can be best done by painting the world in the dark colour; nor can we say the picture fails to represent fact. Exaggeration is said to be a dominant trait in Indian character; and the method adopted by our philosophers in tackling the problem before them is entirely in consonance with it. They particularly emphasise one aspect of the worldly life in order to produce aversion for it and thus facilitate spiritual progress. It is what is sometimes called *Arihavāda* and not to be construed too rigidly. Truth seems to lie rather the other way. As the world is constituted, it is impossible that every one becomes an ascetic. A too literal interpretation therefore would mean an absolute embargo on worldly affairs, and it can never be maintained. Hence we find a middle course proposed for layman. Complete disattachment, if practicable, more easily brings about the achievement of

the good. But it is not a forbidden fruit for laymen. Some rare instances are noted of even laymen attaining Moksha, but, for the generality of them it may be said that they reap as they sow. They realise spiritual bliss in proportion as they practise disattachment. In fact every thing depends upon the mental attitude of the individual. The busiest merchant may be internally but in indifferent onlooker doing his duty just as an apparently most affectionate nurse has her heart set upon something else while looking after the children of her mistress. The greater the dis-attachment of this sort, the nearer the truth he approaches.

The sum and substance is this, that while the material world engages our attention, we should not ignore its spiritual aspect and that bearing this in mind if we do our duty, we shall slowly but surely, be moving on the onward path, and in the end reach the desired goal.

स्वल्पमप्यस्य धर्मस्य त्रायते महत्ते भयात् ॥

Depend on the strength of your own righteousness. Fight valiantly against sin, lust and selfishness.

Avoid evils and store in good.



SELECT OPINIONS.

—
—
—

Their Highnesses the Maharaja Saheb and
Maharani Saheb of Bhavnagar

x x x x x x x x

It is a singular testimony of excellent qualities of both head and heart of the late Mr. Lalubhai that it is thought fit to dedicate the book to him

Their Highnesses are much pleased to possess this little work, which, on taking the bird's eye view is found very interesting and instructive to the public at large and will no doubt be highly appreciated.

Their Highnesses are very pleased to add such a valuable book to their library

Nihambag Palace, } Sd D R Gupta A.M.D.
Bhavnagar, } For Private Secretary to
9th July 1917. } H. H the Maharaja Saheb,
 } Bhavnagar.

—
—
—

* * * * that the Hon'ble Sir Eliot Colvin has read it with interest.

Mount Abu, } For The First Assistant to
13th. July 1917. } the Agent to the Governor
General in Rajputana.



* * * * It is a good book full of high morality and good precepts. The notes explaining the verses are very useful and serve to remove misunderstanding of the purpose of the original. * * * * The Jain Theory of life as I understand it, is high and noble; it does not come in conflict with reason.

Vedantic and Jain Theories of life are both excellent and it is high time, people understood the latter properly. * * *

Madar gate } Sd. Har Bilas Sarda.
Ajmer, 8-7-17 } B. A., P. R. S. L., M. R. A. S.



* * * * * The author of Hridaya Pradipa has quite effectively illumined the quintessence of worldly existence, मनोलय, तत्त्वार्थ विचार and समाप्ति सौख्य 'The combined effect of the 36 verses is to lucidly illustrate the three materials.

The arrangement adopted is bound to render very useful help to the student and the general reader * * * *

Mr Lalubhai's life sketch is a fitting prelude, serving the double purpose of a tribute to the worthy young man's memory and an object lesson for the younger generation

(जानन्ति केचित्तरु फरुमीशा) such persons derive inspiration from the acts of youngmen like Mr. Lalubhai while (कर्तुरुमाये न च ते विद्वित) men of this class derive their knowledge and information from the precepts contained in the books like Hridaya Pradipa + + + +

Dasada, Kathiawar } Sd. Chimanalal Girdharlal
8-7-17 } Mehta Dep Asst pol Agent-
—
—

— + + + + It is a very beautiful text and I have read it with pleasure and profit. Even Non-Jains can enjoy it and derive much advantage from the perusal. It is a good thought to couple its issue with the name of a worthy citizen, now alas no more in this world. The translation is quite good and notes are just what is required.

+ + + + On the whole, the text and translation are well worth reading and will serve the object-enlightenment of the readers for which your Sabha has published them.

Jaipur House } Sd Chandradhara Guleria B.A.
Ajmere 6-7-17. } Mayo College.



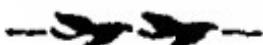
++ + + + Light of the Soul which I have
read with great interest, the book written on
the plan of the Pali Dharmapada will prove of
great use to those who want to know the
essence of Jain morality.

Calcutta, } Sd SatisChandra Vidyabhusan.
4-7-17 } Siddhanta Mahodadhi.
M A Ph D F. I R S
Principal, Sanskrit College, Calcutta.



લદ્ય પ્રતીપ નિરજિયોગનો પૈગામ્બ હી પકારે
કુ. રચના ખંડ પ્રાસાદિક છે પદ્ધતિથ અને ભાષણધની વિરિએતા
અધ્યાત્મિક તથા અભ્યાસ ગ્રંથ શાખા વિપરથી જગ્યાએ આવે છે કે એ
કોઈ જેન સાહુની કૃતિ છે તે પાચ દ નવધ્યાત્મિક નથારે પ્રાચીન ટોપ
અભ્યાસ ભાગનું નથી અને શુદ્ધરાતી અનુગ્રહ કે આપણામા આવ્યો
છે તે ખૂબાખર છે ઉત્તેજ વ્યાખ્યાન ખુલાસા ગણું છે સામાન્ય વાચ-
કને મળ ભમન્યામા એને ઉપયોગી છે x x x

(તરી) કેરાવજાલ છર્ફદ્વારાય મુ. ખી. એ



It is very interesting reading
and instructive on the basic principles of Jainism.

Indore. } Sd. J. L. Jaini. M. A. M. R. A. S.
9th July 1917. } Bar-at-Law.
 } Judge, High Court, Indore.

* * * * I am glad to see that the same
is connected with the name of my esteemed friend
Mr. L. M. Mehta. Upon a cursory perusal the
book appears to be of absorbing interest and
I am quite sure it will really serve the purpose
it is intended to fulfil.

Bombay, 5-7-17 } Sd. Motichand G. Kapadia.
 } B. A. LL. B. & Solicitor.

+ + + + Light of the Soul which I find
very interesting reading. It is worthily dedicat-
ed to the memory of one whom I knew as *

model student, and subsequently as an esteemed officer of this state Alas !, that Lalubhai was cut off in the bloom of life + + +

Sd B A. Entee, B A
 Bhavnagar, } Late Principal Samaldas College,
 27-7-17 } Director of State Education and
 } Controller of state Accounts,
 } Bhavnagar.



+ + + + Mr Motichand Master has been a very old and sincere friend of mine and I had consequently opportunities of knowing his son, the late lamented Mr. Lalubhai to whose memory the book is very deservingly dedicated.

The title of the book itself is suggestive of its value and I must confess my inability to give an adequate opinion on the merits of its high teaching. The opinion contained in verse 32 applies

in my humble opinion with correctness to the truth compressed in this book of 36 verses.

Nadiad, } Sd. Gopaldas V. Desai.
 29-7-17. } Late Revenue Commissioner
 Bhavnagar State and Naib Dewan
 Junagad.

* * * * The title of the book faithfully suggests the innate nature of the heart of the one to whom it is dedicated. The idea of such a dedication has proved very happy.

6-7-17. Sd. Faramji Kharsedji.
 Press Superintendent,
 Bhavnagar State.

+ + + + I have gone through the book, the Light of the Soul. The said book is worth reading. It would be useful, not only to Jainism, but to all classes of religion.

23-7-17. Sd. Chunilal Chatrabhuja Vakil
(Jamnagar)

—~~SECRET~~—

Modern Review, August 1917.

+ + + ! The book is written in Sanskrit and advocates views which are founded on Jain philosophy and metaphysics. The publication of the Sanskrit Text, with its translation into Gujarati & English together with short notes is calculated to make it useful to those who want to become acquainted with this branch of Jain Literature.

—~~SECRET~~—

Samaldas College Magazine.

This is a booklet giving in compendium the main underlying principles of Jain philosophy. It will be found useful by all; the original Sanskrit verses are accompanied by Gujarati and English translations; in places important explanatory notes are appended. Some of the Sanskrit verses are really charming as they are marked by naturalness of diction and nobility of thought. The work may be used as a text book for imparting religious education by all who are interested in the movement. Works such as this will go a great way in reconciling the differences between Hinduism and Jainism.

It is dedicated to Lallubhai M. Mehta, B. A; LL. B. late Nyayadhisha in Bhavnagar State. From the introduction prefixed by the Hon'ble Mr. Lallubhai Samaldas, he appears to have been

a model Jain and a very popular and able officer. It was unfortunate that he was cut off in his prime of life.

જૈનવર્મ મકારા

મહુમાં પાયાધિશ મી લદુભાઈ
મોણીયદ મડતા, બી ચો, એલ એલ બી ને બાર્ફણું કરવામા
આવેલ છે આ ગૃહદ્યતુ અપું રૂપું ઉત્તેનચન્દ્ર પ્રાણભાસ હું-ટીરા
જીબામા આપગામાં બાનુ છે-ખુલું આમ નાયના લાયક છે ઉત્તે
અત્રિનિ દ્વારા વિભાગ એટો ણો શુદ્ધ લખાયેલ છે કે તેને
આટ જાન માન રિઠાનોચે પણ ઉંચા મત દાંચો છે, વેરાય
જામનાને હું કરતા માટ ભાગ્ય નાયના યોગ્ય છે, યોડા વિભમાં
પરેસી આરતિ બદામ થઈ છે

—અર્દ્દેશેષ—

આભાન મકારા.

પુનઃક નાનુ દેખા છતા સર્દને
અતુપ્યોણી નીચે તેમ છે અંગે અંગે બાળાદ અંગુલ ભાગામા

અખાયેલું છે. અગ્રે ટીકાની સાથે સાથે જે તે ટીકાતું પણ હુંજુ-
રાતી ભાપાંતર ભીજુ આપૃતિ વળને થાનો તો તે વધારે દુષ્પરોગી બનશે.

આ નાની ઘુકમાં જેણું હદ્દ્ય પ્રેમાળ હતું અને જે એક સંજલન
પુરુષ હતા તેવા એક કૈન અંધુ સદ્ગત લલુભાઈ મોતીચંદ અંડેતા
ભી. એ. એલ. એલ. બી. એમના આનુકરણીય છુફનતી રેખા તેમના
ક્રાદા સાથે આગેલી છે. જે પુરુષ ખરેખર એક નરરલ હતા. સ્વર્ગ
વાસી એ સદગૃહસ્થને માટે અનેક સંજલનો અને વિદ્ધાનોએ છિંચેલ
અત દર્શાવેલ છે.

જૈન શાસન.

..... આ પુસ્તક આધાર અવસોધતાં
તેણું ‘હદ્દ્ય પ્રદીપ’ એ નામ મૂર્ખ રીતે સાર્થક થયેલું ભાલમ પડે છે.
મુજા અંથકારે આનુભવ જ્ઞાનતી પ્રદાનસા કરી આ લધુ કાવ્યનો આરંભ
કરેલો છે. આ અથમાં જગતના જૌતિક પદાર્થો વધતી જતી તૃપ્તિનો
હંચેદ કરવા અને સંસારનો રોગ હુંઘ છે અને તેને કરવાનું જૌપદ
જ્ઞાનીક વિચાર છે, એ વાત સિદ્ધ કરવા.....ધણ્ણો હુદમાક્ષરીક દિપ-

